با سمه تعا لی

KITAABUL BID'AT

PART 1

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WHY THIS BOOK?

Once in a wa'z (lecture) I spoke on the subject of innovated customs and practices. After the lecture, one gentleman said to me: "Molvies should not talk on such topics because it breeds controversy; differences arise among Muslims, resulting in the formation of sects."

I said to him: Our lecturing is dependant on your actions. We shall continue to speak in the light of the actions and conditions of the people. If people refrain from innovations, we too, shall desist from speaking on these topics. The charge of creating differences, controversy and sects thus rebounds on those who indulge in innovations, not on us. If people refrain from such deeds, we shall refrain from such topics.

The Shari'ah does not command such customs and deeds which have wrought great evil in the Ummah. It is therefore imperative to abstain from these innovations. (Hakimul Ummah)

It is a ni'mat of the greatest value that a sincere man is perpetually engaged in reviving some Sunnah of Nabi-e-Kareem (S.A.W.) and eliminating a bid'at from evil and reprehensible acts of bid'at. Sunnah and bid'at are two diametric opposites. The existence of the one brings about the destruction of the other. Thus, reviving Sunnah causes this elimination of bid'at and vice versa. Therefore, bid'ah, be it hasanah or sayyiah, necessitates the displacement of Sunnah.

(Maktoob 255, Daftar 11)

All Sunnahs are pleasing and beloved to Allah and its opposite, viz. Bid'ah, is pleasing to shaytaan. (Imam Rabbaani)

Our Nabi (S.A.W.) said: "I leave with you two things. If you hold fast by them you will never be misguided - The Book of Allah and the Sunnah of His Messenger (S.AW.)." Not withstanding the above categorical declaration by Allah's holy Messenger (S.A.W.) we still

find Muslims groveling in the darkness of ignorance, superstition and sin. By understanding what is Sunnah and bid'at one can easily perceive who belongs to the Ahle-Sunnah wal Jama'at. Firstly let us consider some important points: - Sunnah and Bid'at are always opposite. When it is stated that this is Sunnah then it also automatically means that it is not bid'at, and when an affair is classified bid'at then it means that it is against the Sunnah.

WHAT IS INNOVATION (BID'AT)?

Bid'at literally means 'innovation' (in the Concise Oxford Dictionary of Current English also the infinitive 'to innovate' means 'bring in novelties; make changes in'. Translator) To introduce or incorporate such works in religion for which there is no basis in the Holy Qur'an as well as in the time of the noble Companions (R.A.) and their Followers (the Tabi'in) and their Followers-on (the Taba'Tabi'in) and to do them considering them to be works of religion or to omit other religious works. True ibaadah is such an act of worship which does not bring about an excess in the Sunnah method of that particular ibaadah. Any excess committed in a Sunnah act is condemned by the Shari'ah even if that excess assumes the form of ibaadah and is seemingly beautiful. Such excess in the Sunnah ways of ibaadah is bid'ah sayyiah (evil innovation). The following Hadith illustrates the error of excess in the Sunnah.
Hadrat Naafi' (R.A.) narrates that a man sneezed in the presence of Ibn Umar (R.A.). On sneezing the man exclaimed: "All praise to Allah and Salaam on Rasulullah (S.A.W)."
Ibn Umar (R.A.) said: "I too acknowledge that praise is for Allah and salaam on Rasulullah (S.A.W.), but Rasulullah (S.A.W.) did not teach us this (what you had recited on sneezing). He taught us to say: "Praise to Allah in all circumstances." (Tirmidhi)

Falsehood is the carrion on which bid'ah lives. Falsehood is the natural food, in fact the life-blood of bid'ah. Bid'ah or innovation is the introduction of practices, beliefs and customs into the Deen—beliefs, practices and customs which have absolutely no Shar'i basis nor are such affairs sanctioned by the Shari'ah. The practices of

bid’ah are introduced cunningly into the framework of the Deen under the guise of ibaadah. Such alien practices assume the forms of worship and are invariably assigned a lofty rank by their votaries. In fact, bid’ah practices in most cases are promoted to the category of Wujood and Fard. In consequence of the baatil honorary status of compulsion conferred upon such baatil affairs, the proponents of bid’ah are most vociferous in labeling the adherents of the Sunnah and the rejecters of bid’ah as being Kaafir. It has been seen that the Ahle Bid’ah specialize in declarations of kufr—kufr directed against some of the loftiest souls and stars of the Deen. This is then the trade of the people of bid’ah. Their survival as a pernicious force is inextricably interwoven with falsehood. Separate the falsehood from bid’ah and there will remain no falsehood. Thus baatil –falsehood—is synonymous with bid’ah. And, such baatil is the antithesis of Imaan. Every Muslims Imaan is that after the advent of Rasulullah (S.A.W.) firstly all the previous Ambiyaa’s Shari’ahs have been abrogated, secondly the door of Nabuwat has been closed, meaning that there is now one way of making out what the pleasure or displeasure of Allah Taala and that is in the life of our Rasulullah (S.A.W.) and moreover for us this is the only road. Whatever our Rasulullah (S.A.W.) blessed and approved by the will of Allah Taala has become Shari’ah for us. Our Shari’ahs perfection announcement was made 3 months before the demise of our Nabi (S.A.W.) on the plains of Arafat. Now there can be no room for addition or subtraction in Deen. Hadrat Ibn Abbas (R.A.) the star and Leader of Quraanic Tafseer, says in the tafseer of the Quraanic verse: -“And, do not sit with them……” (Qur’an)

“The scope of this ayah every Bid’ati who has innovated (practices) into the Deen; and, it covers every Bid’ati until the Day of Qiyaamah.” (Khaazin)

SUNNAH AND ACCEPTANCE

No deed is acceptable without sincerity; no statement without practice and no deed without sincerity and method of the Sunnah.

(Sayyid Abdul Qadir Jilani (R.A.)

Hadrat Abdullah ibn Mas’ud (R.A.), one of the top-ranking Sahabah, said about bid’ah: “Follow in our footsteps and do not innovate, for

verily, you have been fully supplied (with a perfect and complete Deen)." (Al-I'tiswaam)

Hadrat Huzaifa (R.A.), one of the Sahabah who was closest to Rasulullah (S.A.W.) entrusted the list of names of the Munafiqin, said: "Do not practice an ibaadah which the Companions of Rasulullah (S.A.W.) did not render." (Al-I'tiswaam)

Contemporary Muslims:

Muslims of today, shorn and divested of that great spiritual power and honour possessed by our holy ancestors, and which assuredly was their distinctive mark, have fallen from that high pedestal of glory and respect. This humiliation is the inevitable result of our decadence wrought through our own hands coupled with our apathy towards the glorious teachings embodied in "the Book of Allah and the Sunnah of His Messenger (S.A.W.)."

A further cause of our degeneration is attributable to the tendency of deviating from the Islam propounded and practiced by our beloved Nabi (S.A.W.). Rasulullah (S.A.W.) is reported to have said:

"THE JEWS SPILT INTO SEVENTY-ONE OR SEVENTY-TWO GROUPS, AND SO LIKEWISE THE CHRISTIANS. AND MY UMMAH WILL SPLIT INTO SEVENTY-THREE GROUPS, ALL OF WHOM WILL BE IN THE FIRE EXCEPT ONE."

The above is a paraphrased translation of a Hadith which is reported by no less than fifteen different Sahabah of the Holy Prophet (S.A.W.), among whom are such reliable personalities as Hadrats Abu Hurairah, Anas, Ibn Mas'ood, Ibn Umar and Jabir (R.A.) and recorded by Imam Tirmidhi (R.A.). Sunnah means way or road. Those beliefs, actions, character, habits, transactions which our Rasulullah (S.A.W.) upheld and practiced are termed Sunnah and its opposite is bid'at. The way of our Rasulullah (S.A.W.) can be obtained from the Qur'an and Hadith. About those who refuse to follow the Sunnah of Rasulullah (S.A.W.) and who are adamant in the perpetration of bid'at, the Qur'an Majeed says:

“And if they do not accept you, then know that, verily, they are following their vain desires. And, who is more astray than the one who follows his desires?”

The status of Sunnah in the eyes of Rasulullah (S.A.W.) is borne out by the following statements of Nabi (S.A.W.):

(1) My Sunnah and the Sunnah of my righteous and guided Kulafaah are compulsory upon you. Cling to it with (your) jaws. Beware of innovation, for verily every new introduction is bid’ah.
(2) O People! Verily, I have left among you that which is clung to, you will not go astray, viz., the Book of Allah and the Sunnah of His Nabi (S.A.W.).
(3) The curse of Allah is on the one who discards my Sunnah.
(4) He who turns away from my Sunnah is not of me.
(5) After me there will arise leaders (such as the Aalim of innovation) who will not be guided by my guidance nor practice according to my Sunnah. Among them will arise men whose hearts will be the hearts of devils in human

incomplete

The case with all Bid’ah is the same, viz.; they are accretions to the Sunnahs, thereby displacing the Sunnah. (Imam Rabbaani)

Commenting on the Bid’ati’s interpretation of bid’ah, i.e. the division of bid’ah into two categories, viz., Bid’ah Sayyiah (evil innovation) and Bid’ah Hasanah (beautiful innovation) and their innovated practices, Imam Rabbaani, Mujaddid Alf-e-Thaani (R.A.) says:
“Until when one does not abstain from Bid’ah Hasanah like one abstains from Bid’ah Sayyiah, one will never attain the fragrance of this wealth (of Nafs-e-Mutmainnah). Today it (abstention from innovation) seems difficult because the whole world is drowned in the ocean of bid’ah and trapped in the blindness of bid’ah. Who then has the courage to ward off bid’ah and claim the revivification of the Sunnah?

(Maktoob 54, Daftar 11, addressed to Sayyid Shah Muhammad)
This Faqeer regards every bid'ah as an axe which strikes at the foundations of Islam. Sunnahs are like bright stars which dispel the deviation of bid'ah in the darkness of the night showing the Hidaayat. (Maktoob 23, Daftar 11)

Salvation in following Sunnah:

If Rasulullah (S.A.W.) was so averse to bid'at, as is evident from the above saying, does it behove us as Muslims, as readers of the Kalimah, " La ilaha illal laho Muhammadur Rasulullah", to practice or condone it? Our salvation most certainly lies in following the blessed and noorani tarika of Rasulullah (S.A.W) and abstaining from that which he had condemned. Says Allah Taala in the Holy Qur'an:
"AND WHATEVER THE MESSENGER GIVES YOU TAKE IT, AND WHATEVER HE FORBIDS YOU ABSTAIN THEREFROM." (59:7)

Following the Sunnah of the Holy Prophet (S.A.W.) is such an important factor in Islam that the mere expression of our love for Allah is not enough unless we translate this love into action by adhering to the Sunnah of the Holy Prophet (S.A.W.). This is corroborated by the following ayah of the Qur'an:
"SAY (O MUHAMMAD (S.A.W.): IF YOU LOVE ALLAH, FOLLOW ME, ALLAH WILL LOVE YOU, AND FORGIVE YOU YOUR SINS, AND ALLAH IS FORGIVING, MERCIFUL." (3:30)

Instead of following in the footsteps of the Ahle Bid'at, believers should tread in the sacred path chalked out by our Beloved Nabi (S.A.W.). It is very essential that Muslims adopt Islamic ways and methods in all their affairs, whether worldly or Deeni. There are great benefits in Muslims maintaining their Islamic identity in all their affairs and not only in matters pertaining to worship. The Qur'an and the Hadith emphasize this. Hadrat Abdullah bin Umar (R.A.) narrates that Rasulullah (S.A.W.) said: "My Ummah will be split into seventy three sects of which all, save one, will be in

the fire." People enquired: "Which group will be saved (from the Fire)?" Rasulullah (S.A.W.) replied: "That group which will be on my path and the path of my Sahabah." (Tirmidhi)

'Path' in the context of this Hadith refers to the Way which has to be followed. Following a way in opposition to it leads to Jahannum. Rasulullah (S.A.W.) did not restrict his 'Path' to any specific department of the Shari'ah. This Hadith covers both mundane and spiritual matters. Affairs pertaining to our worldly life as well as Deeni life are included in the Path of Rasulullah (S.A.W.) and His Sahabah. What actually constitutes the Path of Rasulullah (S.A.W.)? This is not a question which everyone can expound on the basis of his opinion. In this matter, the masses have no option other than enquiring from the Ulama'a who understands these issues. Without following the direction given by the Ulama'a, the Deen of the masses is not safe.

"EVIL BID'AH IS AN INNOVATION IN THE DEEN – SUCH INNOVATION WHICH DID NOT EXIST (AS PART OF THE DEEN) DURING THE AGE OF THE SAHABAH AND THE TABI'EEN NOR IS THERE ANY SHAR'I EVIDENCE FOR IT." (Sharah Maqasid)

Rasulullah (S.A.W.) instructed us to hold fast to his Sunnah and the Sunnah of the Kulafaah-e-Rashideen (R.A.), that is why the Sunnah of Rasulullah (S.A.W.) and the Sunnah of the Kulafaah-e-Rashideen (R.A.) are equal in status of following. Rasulullah (S.A.W.) praised the Sahaba him many Ahaadeeth and said that in the affairs of Deen they are reliable and valid. In one Hadith it is stated: -
"Respect my Sahabah, because they are best amongst all of you, then those who are after them, then after them lies will be apparent."
(Mishkaat –P 554)

In one Hadith it is stated that on the Day of Qiyaamah my Sahabah (R.A.) will raise for the people as guides and light (noor) in the land they die (are buried). (ibid)

(1) The Holy Prophet (S.A.W.) has said; “Allah Most high cast a glance upon the hearts of His slaves; then he chose Muhammad for apostle hood. Then He cast a glance upon the hearts of the slaves and selected his Companions for him and made them helpers of his religion and his ministers (i.e. these Companions are the helpers of Allah’s religion and ministers of the Holy prophet (S.A.W.). So, the work these Muslims consider good is good in the sight of Allah also and which they consider bad is bad in the sight of Allah also.”
(Iqaamat al-Hujah, p. 8; Majalis al Abrar, p. 130, majalis 18, Muwatta- e Imam Muhammad, p.112; Al-Badaya wal-Nihaya, vol. x, p. 228)
(2) It is reported by Abd Allah ibn Umar that the Holy Prophet (S.A.W.) said: “All those things that befell the Bani Israel (the Israelites) will befall my Ummah also. The Bani Israel had split into 72 sects; my Ummah will split into 73 all of which will go to Hell save one which will be absolved.” The Companions asked; “Which is the sect (millat)”? He replied: “That millat in which I and my Companions are.”
Hadrat Imam-e Rabbani Mujaddid Alf-e Thani says that the Holy Prophet (S.A.W.), in identification of the group that will receive salvation, said: “The way on which I and my Companions are.” Seemingly it was enough to say: “The way on which I am.” But the reason for mentioning the Companions along with himself is that all may know that his way is the way of his Companions also and the path of salvation lies in following the Companions only. (Maktubat-e Imam-e Rabbani, vol. I, pp. 102-103)
(3) “It is reported by Umar bin al-Khattab that the Holy Prophet (S.A.W.) said: “I asked my Lord regarding dissent among my Sahabah. Allah sent me a revelation (Wahi) saying: “O Muhammad! Your Companions are such in my sight as stars in the sky. Some stars are stronger than others but light and brightness is there in each star. So anyone who adopts anything of their mutual dissent will be on the guided track in my sight.” Then he said: “My Companions are like stars; whomever (from amongst them) you follow, you will have found the right path.” (Mishkaat, p. 554, bab al-Manaqib)
(4) “It is reported by Abi Burdah from his father that the Holy Prophet (S.A.W.) raised his head towards the sky and said: “Stars are the cause of peace in the sky. When they are gone, all the calamities that

are to befall the sky will befall it. And I am peace for my Companions; when I am gone, all the misfortunes that are to come upon the Companions will come. And my Companions are peace for my Ummah; when they are no more, all the tumults and disturbances that are to befall to the Ummah will swoop upon it.” (Mishkaat, p. 552)

(5) “Respect my Companions. They are the best amongst you; then those who come after them; then those who come next. Thereafter falsehood will spread, so much so that people will take oath without being asked to do so and will be ready to give witness unsummoned.
(Ibid, p. 552)

(6) “In which country anyone from amongst my Companions passes away, on the Day of Resurrection he will rise up as a guide and light for the inhabitants of that country.”(Ibid, p. 554), (Tirmidhi, vol. ii, p. 226)

The above meaning and message are present in many Ahaadeeth and the Qur’an has declared the Sahabah (R.A.) to be Al-Mumineen and Khair-ul-Ummah. Best of nations and has ordered followings their ways and staked that those who do not adhere to their ways as astray and warned them that will be stuffed and pushed in Jahannum (Hell). Many ayahs show that Allah Taala is pleased unto them that is why the Sunnah of the Sahabah (R.A.) is the minor of the pure Sunnah of Rasulullah (S.A.W.). Whatever they did unanimously or left out unanimously has become (Qathee) decisive for us, and it is not permissible to turn away other objected to, then that also is without doubt (Haq) truth and an act which is worthy of earning reward and in this there is no room a loophole for doubt or query. That upon which the Sahabah (R.A.) acted upon is a proof that it is Sunnah and Rasulullah (S.A.W.) has declared, proclaimed the 3 eras as ‘Khair – ul-Quroon’ “best of eras” i.e. Sahabah (R.A.), their followers (Tabi’in) and the followers, followers (Tabe-Tabi’in). Thus any action performed in the above 3 eras comes within the circle of Sunnah without any question or query. Hadrat Abdullah ibn Mas’ud (R.A.) said: “He who desires to follow the Sunnah, should necessarily follow those who gone ahead (the Sahabah). For, verily, those who are alive are not free from fitnah. They (the men who have to be followed) are the Ashaab of Muhammad (S.A.W.). They were the noblest of this Ummah; the most pious; the purest of hearts; the profoundest in

knowledge; and the most informal. Allah chose them for the companionship of His Nabi and for the establishment of His Deen. Hence, recognize their (the Sahabah's) superiority and trod in their footsteps. Cling as far as possible to their example and life, for verily, they lived in the virtuous and straight age (of Nabi (S.A.W.). With the above explanation of Sunnah the reality of Bid'at automatically becomes known i.e. that which was not acted upon (or believed in) and prevalent in the 3 eras (stated above) if classified as part of Deen, then it is Bid'at. But for further explanation certain important points should be borne in mind: -

(1) That if in any masala, law or way, we are informed of various practices from Rasulullah (S.A.W.) then all are sunnah, to choose one as sunnah and label the other as bid'at is not permissible except if that way is reported to be abrogated; e.g. it is reported that Rasulullah (S.A.W.) should say Aameen after Surah Faatiha loudly (audibly) and softly (silently), so both these ways are 'sunnah' and to say one of these as bid'at is not permissible.

(2) If Rasulullah (S.A.W.) did one act with regularity but he did something else sometimes, in this case the way done by our Rasulullah (S.A.W.) regularly is the Sunnah in reality and the action done occasionally is for showing permissibility of that action and to say it is bid'at is not correct. We will state that it is permissible although the Sunnah is that action which was with regularity – e.g. sitting while urinating done with regularity whereas standing while urinating done occasionally due to illness etc. to show permissibility under circumstances.

After the 3 eras whatever new affairs came into existence can be basically divided into 2: - (1) That which is in itself the aim and purpose; (2) That which is not in itself the aim, purpose or object but used as a means or medium or method to obtain something which is or proven in Shari'ah, e.g. to study and to make others study the Qur'an and Ahaadeeth has been stressed and encouraged in the Ahaadeeth showing its blessing and rewards, now to use those means and ways which were not prevalent during the 3 eras 'Khair Quroon' will not be stamped and branded as bid'at (the condition being that the means itself is permissible) because the means a way is not the object or purpose but it is only a means and way to reach that which is

proven and ordered by Shari'ah. Similarly encouragement towards Jihad has been stressed in various ways in the Qur'an and Ahaadeeth, thus those arms and ammunition utilized these days for Jihad will not be branded as Bid'at because it was not prevalent or used in the 3 eras due to its non-existence in those times. For the arms and ammunition etc. is not in itself the aim or object but Jihad is, while no-one states that the latest arms etc. is Deen, so it can be used as it is for Deeni progress, thus not Bid'at. In the same way the journey to Hajj is a great ibbadat but to use modern means of travel to go for Hajj is not bid'at because aeroplane, ships or jumbo is not in itself the aim or purpose but those are means to reach the said Ibaadat, Thus those things which are used as means to obtain what has been ordered by Shari'ah are permissible to use for they hold the status of means purely not the end but if anything is invented and given the status of Deen then it is bid'at.

DECEPTION OF "ADDING BEAUTY TO THE SUNNAH"

The Ahle Bid'ah (people of bid'ah) have all along endeavoured and laboured to confuse the minds of the unwary and ignorant by misinterpretation and manipulation of the terms "bid'ah" and "sunnah". They attempt to seek sanction and justification for their evil bid'ah practices of Meelad, salaami, faatehah thaani, etc. by vainly toiling to slip in these practices under the condonable technical bid'ah category defined in Islamic Jurisprudence. The innocent public is befuddled by such trickery and manipulation, but those of knowledge know the deception that these "shayaatein in human bodies" are perpetrating under the hollow façade of "beautifying the Sunnah." The bid'atees (innovators of evil bid'ah) claims that their practice of salaami and Meelad "add beauty to Sunnah", hence such practices are categorized as "Bid'ah Hasanah" which does not conflict with the Sunnah of Rasulullah (S.A.W.). In attempting to pass their evil bid'ah off as Bid'ah Hasanah, the bid'atees lump these practices together with such laudable and necessary institutions as Madaaris, Khanqahs and practices such as the compilation of the Qur'an and Hadith in book form. They thus argue that their Meelad and salaami customs are like the Bid'ah Hasanah practices of the Madressas, Qur'an and Hadith compilation and the formulation of Fiqh. Insha Allah, it will

be shown that the meelaad and salaami of the Ahle Bid'ah are bid'ah-sayyiah (evil innovation) practices and not Bid'ah Hasanah or practices which "add beauty to the Sunnah" of our Nabi (S.A.W.).
The people of bid'ah have committed a basic and a fundamental error in their understanding of the meaning of "Sunnah", and because of their misconception of the meaning of Sunnah they fumble around in utter confusion – confusing evil practices with holy and essential institutions imperative for the safeguarding of the ORGINAL Deen of Allah Taala. The Ahle Bid'ah understands by Sunnah only such acts which were practiced by Rasulullah (S.AW.) whereas "Sunnah" cover both practice and abstention of Nabi (S.A.W.). In the Shari'ah, Rasulullah (S.AW.)'s abstention is also Sunnah and as such, daleel or proof for a claim. Hadrat Mullah Ali Qaari (R.A.) explains in Mirqaat:

(3) "Mutaaba'ah (following or obedience) is in both practice and in abstention (tark). Therefore, he who is constant in practicing on an act which was not practiced by Rasulullah (S.A.W.) is a bid'atee."

Shaikh Abdul Haqq Muhaddith Dahlawi (R.A.) states in Ash'atul Lama'aat in this regard:
"Like following is Waajib in acts so is it Waajib in abstention (tark). Therefore, he who is constant in an act which was not practiced by Rasulullah (S.A.W.) is a bid'atee."
In Shame Musnad Imam Abu Hanifa (R.A.) it appears: "Like 'ittibaa' (to follow, to obey) is in practice (fe'l) so is it in abstention (tark). Therefore, he who is constant in a practice not rendered by Rasulullah (S.A.W.) is a bid'atee because it (constancy in such an act) comes under the purview of Rasulullah (S.A.W.) statement: 'He who practices an act on which there is not our proof, it is rejected.'"
Imam Allaamah Sayyid Jamaaluddin Muhaddith said: "The abstention of Rasulullah (S.A.W.) is Sunnah just like his action is Sunnah."
From the aforementioned quotations it will be understood that Rasulullah (S.A.W.)'s abstention or refraining from certain acts is likewise Sunnah and whoever opposes such abstention has been unanimously branded in the Shari'ah as a bid'atee. The question now is: To what is this abstention applicable? Does this abstention cover all acts and practices from which Rasulullah (S.A.W.) abstained? For example: Rasulullah (S.A.W.) did not use automobiles, etc. Does the

aforementioned verdicts of the authorities of Islam cover such abstentions as well? It is quite evident that such mundane practices do not fall within the purview of such abstention. The abstention mentioned here refers to all such practices for which the motive and means existed during the time of Nabi (S.A.W.), but were nevertheless refrained from. We shall illustrate by means of examples.

JANAZA SALAAH

The motive or purpose of the Janazah Salaah is "DUA FOR THE MAYYIT." Such DUAA (i.e. Janazah Salaah) was taught and offered by Rasulullah (S.A.W.) performed Janazah Salaah is the Sunnah method, and needless to say, no method could be more beautiful than the method taught and practiced by Rasulullah (S.A.W.). The Qur'an places the seal of ultimate and perfect beauty on the Sunnah practice of Nabi (S.A.W.) in the following words:

"Verily, there is for you in the Rasul of Allah BEAUTIFUL example…."

Anyone who argues that a method other than the method of Rasulullah (S.A.W.) is a greater beauty is guilty of kufr and is mardood, for it would amount to belittling of the Divine Messenger and tacitly implying that the method taught by him lacked total and perfect beauty, hence the need to interpolate a frill to the practice in order to "add beauty to the Sunnah." Thus if after Janazah Salaah an additional duaa is annexed on the grounds of "added beauty to the Sunnah" then it will be tantamount to displacing the original sunnah method of Janazah Salaah – the Janazah salaah minus the additional duaa. If the original method of performing Janazah Salaah lacked total beauty then obviously it would have been perfected by Rasulullah (S.A.W.) since the motivation for such perfection and total beauty existed during the time of Nabi (S.A.W.). Furthermore, the means supposed to add the beauty (i.e. additional duaa which the Ahle Bid'ah practices) also existed during the time of Nabi (S.A.W.). But, Rasulullah (S.A.W.) abstention from such added "beauty" is the strongest daleel (proof) for branding the additional duaa after the Janazah Salaah as bid'ah sayyiah – evil bid'ah – evil because it displaces the original Sunnah and denigrates the practice of Nabi (S.A.W.).

FAATIHAH THAANI

The Ahle Bid'ah have a compulsory practice of performing a congregational duaa (which they call faatehah) after the Sunnah and Nafil Salaah of every Fard Salaah. The faatehah thaani (second faatehah) has become part and parcel of the daily Fard Salaah. Rasulullah (S.A.W.) performed the daily Fard Salaah and imparted the knowledge and method of these Salaah, but the method imparted to the Ummah of Rasulullah (S.A.W.) excludes this faatehah thaani practice. The method of our Nabi (S.A.W.) is the most beautiful, but the Ahle Bid'ah claim that they are "adding beauty" to this Sunnah by the innovation of the second faatehah. This is tantamount to saying that the method of Nabi (S.A.W.) is not as beautiful as the method of the innovators, hence the need for the innovation. The motive for "adding beauty" to the Sunnah and the motive for second, third and fourth duaas existed during the time of Nabi (S.A.W.), but Rasulullah (S.A.W.) by his practical example and teaching abstained from this faatehah thaani. This abstention of Rasulullah (S.A.W.) is then the Sunnah to be followed. Deviation from this abstention is in fact conflict with the Sunnah.

RECITATION BY THE MUA'ZZIN on Jumma prior to handling the Asaa to the Khateeb

It is the standard practice of the Ahle Bid'ah to have their mua'zzin hand the Asaa to the Khateeb on Jumma and standing with Asaa in hand the Mua'zzin recites some incantations. Now Rasulullah (S.A.W.) performed Jumma Salaah and delivered Jumma Kuthba. His practice and teaching in this regard are Sunnah which in terms of the Qur'an Majeed is "BEAUTIFUL SUNNAH." Further, in accordance with the Qur'an Majeed this "beautiful example" of the Nabi (S.A.W.) is the most beautiful practice – the practice that could not be further beautified by us. The Qur'an is explicit on the completion and perfection of the Deen. If then the Asaa-holding and incanting-Mua'zzin custom has been designed to "add beauty" to the Sunnah, it will be a tacit admission of the imperfect beauty of the Sunnah of our Nabi (S.A.W.). Such admission is kufr since it clashes with the clear declarations of the Qur'an. The motive for this practice (viz., the beautification of the Sunnah) existed during the time of Rasulullah (S.A.W.), but he abstained from this custom of the Mua'zzin. This abstention of Nabi (S.A.W.) is, therefore, Sunnah which can not be

opposed. Departure from the set and defined practice of Nabi (S.A.W.) is opposition to the Sunnah of abstention. We will now cite a few examples from the lives of the Sahabah to indicate that they regarded Rasulullah (S.A.W.)'s abstention (tark) from a practice as SUNNAH TO FOLLOW.

SAJA' IN DUAA

Hadrat ibn Abbas (R.A.) warned the Ummah to abstain from saja' in duaa. Saja' in duaa. Saja' in duaa is to make duaa in poetic form. He said:
"Refrain from saja' in duaa, for, verily, Rasulullah (S.A.W.) and his Sahabah did not make saja' in duaa." (Bukhari)

If the argument of "adding beauty" to the Sunnah propounded by the Ahle Bid'ah has to be accepted, it will follow that Hadrat Ibn Abbas (R.A.) erred in prohibiting saja' in duaa because ostensibly saja' in duaa on the basis of Nabi (S.A.W.)'s abstention from saja'.
RAISINGTHE HANDS HIGHER THAN THE BREAST IN DUAA
Upon seeing a man raising his hands higher than his breast while engaged in duaa, Hadrat Abdullah bin Umar, a great Sahabi, branded the practice as bid'ah. And, his branding the practicing as bid'ah is evidently a reference to bid'ah sayyiah – an evil bid'ah. He said:
"Verily, your raising your hands (in this manner) is bid'ah. Rasulullah (S.A.W.) did not raise his hands higher than this (i.e. the breast)." (Musnad Ahmad)

Hadrat ibn Umar (R.A.) cited as the proof for this practice being bid'ah, Rasulullah (S.A.W.) abstention. Because Nabi (S.A.W.) refrained from this manner of hand- raising, this illlustrous Sahabi brands the practice as bid'ah.

RAISING HANDS IN DUAA DURING THE FRIDAY KUTHBA

Hadrat Umaarah bin Ruwaibah (R.A.) upon observing Marwaan raising his hands in duaa while reciting the kuthba remarked:

"May Allah destroy those two little hands. Verily I saw Rasulullah (S.A.W.) not exceeding during the recitation (of the Kuthba) the indication of a finger." (Muslim)

This Sahabi condemns the practice of raising the hands in duaa during the Kuthba, not on the basis of any prohibition issued by Rasulullah (S.A.W.), but solely on the basis of Nabi (S.A.W.)'s abstention from the practice.

HALQAH ZIKR IN THE MASJID

Who can deny the benefit and the significance of Zikr? But, Hadrat Abdullah ibn Mas'ud (R.A.) expelled a group from the Masjid for indulging in some form of halqah Zikr. Once at the time of Maghrib salaah he entered the Masjid and observed that a group was sitting in halqah zikr. The leader of the group was instructing the others to recite Subhanallah, Alhamduillah, Allahu Akbar and La-ilaaha illallaah. He went up to the group and severely reprimanded in the following terms: "I swear by Allah that undoubtedly you have indulged in an extremely dark (evil) bid'ah. (If you assert the contrary then it will mean) that you are superior in knowledge to the Sahabah of Rasulullah (S.A.W.)." (Majaalisul Abraar)

He then ordered the expulsion of the group from the Masjid. This eminent Sahabi brands this form of halqah zikr as an evil bid'ah, not because Rasulullah (S.A.W.) had at any time prohibited such form of zikr, but because Rasulullah (S.A.W.) had abstained from this form of zikr inspite of the motive of zikr existing during his time and inspite of him having the ability to resort to such form of zikr.

NAFIL SALAAH

Allaamah Sayyidud Deen Kaashaghri Hanafi (R.A.) states: "Exceeding on eight rak'ats, (nafil salaah with a single Salaam) during the night and on four rak'ats during the day is unanimously (by Ijma') forbidden." (Muniyatul Musalli)

In presenting the basis for this prohibition the Fuqahaa of Islam advance "Li-admi wuroodil athr bihi", i.e. no narration existing or being narrated. In other words, the authorities of the Shari'ah unanimously opine that the abstention of Rasulullah (S.A.W.) from a practice for which the motive and means existed during the time is daleel (proof) of such abstention being Sunnah. Introduction of such an abstention from practice is branded by the authorities as bid'ah sayyiah or bid'ah dalaalah. The performance of eight rak'ats nafil salaah with a single salaam during the night and more than four rak'ats with one salaam during the day has been branded as conflicting with the Sunnah despite the fact that the performance of Nafil salaah is ibaadah of the highest merit. However, since performance of nafil salaah in this fashion has been rendered as forbidden by the authorities of the Shari'ah, who advance as substantiation for the prohibition, Rasulullah (S.A.W.) abstention. This daleel of abstention in regard to this form of nafil salaah is cited in Al-Badaai 'Was-sanaa' as follows: "It (Nafil salaah in this method) is forbidden because it has not been narrated from Nabi (S.A.W.)."
Hidaayat propounds the daleel for the prohibition in the following words: "The daleel (proof) of the prohibition is that, verily, Rasulullah (S.A.W.) did not exceed on this (i.e. eight and four rak'ats with a single salaam). And, if there was no prohibition (to perform nafil salaah in this manner) then Nabi (S.A.W.) should have exceeded (this number) to convey the permissibility of such a practice).

DUAA AT THE KHATUM OF THE QUR'AN DURING RAMADAN AND IN CONGREGATION

Another example of Rasulullah (S.A.W.)'s abstention being Sunnah and daleel for the Ummah is the practice of making duaa in congregation during Ramadan on the occasion of completing the recital of the Qur'an Majeed. The authoritative Books of Islam such as Fatawa Kabeeri, Durre Mukhtaar, etc. states:

"Duaa is forbidden (Makrooh Tahrimi) on the occasion of the khatum of the Qur'an during the month of Ramadan and on the occasion of khatum of the Qur'an in congregation because this (form of duaa) has

not been narrated from Nabi (S.A.W.) nor from the Sahabah.” (Al-Junnah)

The motive for duaa – more and more duaa – existed during the time of Nabi (S.A.W.). His love for ibaadah requires no elaboration. The means for introducing and discharging these extra duaa existed, but Rasulullah (S.A.W.) abstained from these practices. It is this abstention of his which is like wise Sunnah. Excess on this abstention is bid’ah sayyiah.

Numerous such examples could be cited in substantiation of the principal of abstention and to prove that abstention of Nabi (S.A.W.) from a practice which assumes the form of an ibbadat is Sunnah. The few cited above will suffice for people of intelligence. The Ahle Bid’ah attempt to pass off their practices as Bid’ah Hasanah by claiming that their practices are designed to “add beauty to the Sunnah”, and to lend support to their assertion they cite examples of permissible and necessary ‘innovation’ – practices which the Ulama-e-Haqq have introduced in the interests of the original Deen of Rasulullah (S.A.W.). Thus, they argue that if their meelaad and salaami customs are to be branded as bid’ah sayyiah then on the same basis we should brand the Madressas, automobiles, aircraft, formulation of Fiqh, etc. as bid’ah sayyiah since these practices condoned by us did not exist during the time of Rasulullah (S.A.W.) This attempt at confusion is indeed thinly veiled. It is only the totally ignorant who will be deceived by such baseless analogies. Those of knowledge will quickly discern the fallacy of such arguments.

Firstly, it should be made quite clear that when we refer to bid’ah generally, we mean thereby bid’ah sayyiah or bid’ah dalaalah (the Shari’ bid’ah – or the bid’ah prohibited by the Shari’ah) and not practices and inventions which fall within the ambit of literal meaning of the term. Bid’ah Sayyiah, with which we are concerned, refers to all such practices and customs which are innovated in to the Deen and for which there is no Shari’ sanction and justification. It is this bid’ah which Rasulullah (S.A.W.) condemned in the Hadith: “An introduction by anyone in this ‘amr’ (Deen) of ours of that, which is not of it, is rejected.” (Bukhari)

Explaining this introduction into the Deen, Hafiz ibn Rajab Hambali (R.A.) states:
"The introduction of anything into Deen, which Allah and his Rasul did not consent, has absolutely no connection with the Deen." (Jaamiul Uloom)

This explanation as well as the tafseer of the Hadith given by all authorities of the Shari'ah make it abundantly clear that the scope of reference of prohibited bid'ah is applicable to matters innovated into the Deen and not to new developments generally. The argument of the automobiles, aircraft, etc., therefore falls by the wayside. Every bid'ah innovated by the Ahle Bid'ah is in conflict with the Sunnah of Rasulullah (S.A.W.). Their bid'ah invariably displaces, alters, transforms or utterly disfigures the Sunnah practices of our Nabi (S.A.W.). The Ahle Bid'ah confesses that the purpose of their bid'ah is to "add beauty to the Sunnah."

It seeks to supersede the perfect beauty, the "uswah hasanah" and the noblest of methods of Rasulullah (S.A.W.). "Addition of beauty" to the perfect beauty of Rasulullah (S.A.W.)'s Sunnah is tantamount to saying that the practice or methods of practice of Nabi (S.A.W.) lacked perfect beauty, hence the need for out side adornment to beautify the imperfection of the Sunnah. Addition of beauty (so called) is in fact bid'ah sayyiah which mutilates the true Sunnah. It is an introduction into the Deen which Rasulullah (S.A.W.) has branded as "mardood."

Allaamah Mujaddud Deen Fairuzi (R.A.) describes the introduction into the Deen after its perfection in the following terms:
"Bid'ah is introduction into the Deen after perfection (i.e. after the Deen was perfected by Rasulullah (S.A.W.)'s example), or it (bid'ah) is that which was innovated after Nabi (S.A.W.) by people of desire and assumed the form of (Deeni) practices."
Imam Muhammad bin Abi Bakr bin Abdul Qadir Raazi (R.A.) says:
"Bid'ah is innovation into Deen after (its) perfection."(Mukhtaarus Sihaah)

The Shari' definition of bid'ah sayyiah given by Allaamah Abu Ishaaq Gharnaati (R.A.) clearly shows that "adding beauty to the Sunnah is in fact bid'ah to be shunned. He thus defines the Shari' concept of bid'ah as follows"
"Bid'ah is that practice which resembles the Shari'ah (practices). The motive of adhering to such practices is to amplify the ibaadah of Allah Subhaanahu." (Al-I'tisaam)

The amplification in Ibaadah practices is the bid'ah sayyiah which the Ahle Bid'ah claim has been designed to "beauty" the Sunnah, but the authorities of the Shari'ah brand such amplification and "beautifying" as bid'ah sayyiah because it is innovation into the Deen which falls within the scope of the Ahaadeeth prohibiting innovation fid-deen (introduction of practices into the Deen).
Ibn Kathir (R.A.) defines the Shari' Bid'ah, i.e. the bid'ah prohibited by the Shari'ah as follows:
"Every statement and act not substantiated (on the basis of proof) from the Sahabah is Bid'ah."

The Shari' definition of Bid'ah establishes that customs and -------------------------resemble Islamic Ibaadah practices – practices which have been designed to ostensibly add "beauty" to the perfectly beautified Sunnah of Nabi (S.A.W.) – which are passed off as acts inherent in the Islamic Ibaadah or the Sunnah Ibaadah commanded by the Shari'ah are in fact bid'ah sayyiah. Such acts cannot be termed as bid'ah hasanah which has a technical application and in no way displaces the pure and original Sunnah of Nabi (S.A.W.). Bid'ah Hasanah is something entirely apart from the condemned bid'ah which has been fraudulently innovated into the Shari'ah. In an attempt to secure the deception of the general public, the bid'atee, Molvi Ahmad Yaar Khan states:
"Today, in the world such things have been introduced which never existed during the Khairul Quroon (the three noble eras attached to Rasulullah (S.A.W.). Without these things life would be extremely difficult. Everyone is compelled to use these things. Trains, cars, aeroplanes, ships, horse-carts, envelopes, telegraph, telephone, radio, microphones, etc. – their use is bid'ah, and the people of all groups utilize these objects freely, whether it be Deobandis or Wahabis.

Without bid'ah hasanah can worldly life go on? Never! (Jaa-al Haqq….page 211)

The Ahle Bid'ah are guilty of the notorious falsity that the Ulama'a who forbid and condemn bid'ah claim that ALL things, whether pertaining to purely Deeni matters or whether to purely mundane matters, which did not exist during the time of Khairul Quroon as bid'ah, (I.e. condemnable and evil bid'ah), but nevertheless, accept such bid'ah which suit their worldly interests. This is a serious slander against the Ulama'a-e-Haqq, for at no stage have they made such claims. The Ulama'a-e-Haqq distinguishes between worldly inventions and innovation into the Deen. The concern of the Shari'ah is with innovation into the Shari'ah Law. The Shari'ah's condemnation of bid'ah is confined to all such practices which disfigure, transform and displace the Sunnah Ibaadah practices of Rasulullah (S.A.W.). Such practices destructive of Sunnah forms of Ibaadah are the target of Nabi (S.A.W.) prohibition. It is precisely this form of bid'ah which the Ulama'a-e-Haqq brand as bid'ah sayyiah or bid'ah dalaalah. Worldly inventions, ways and means which are divorced from Islamic Ibaadah, which do not tamper with the Sunnah form of Shari' Ibaadah do not fall within the purview of our discussion and condemnation. The practices resembling Ibaadah, but in fact are not Ibaadah since Rasulullah (S.A.W.) and his Sahabah did not practice or teach such forms of "ibaadah" innovated by the bid'atees, are the bid'ah sayyiah we speak of. Every single authority of the Shari'ah down the fourteen hundred years of Islam's history has defined the condemnable bid'ah in exactly the same manner in which Rasulullah (S.A.W.) has defined it, viz., bid'ah sayyiah is that innovation which is presented as a Shari' Ibaadah. Hence, Rasulullah (S.A.W.) emphasized "FI AMRINAA HAAZAA" (in this Deen of ours), i.e. any practice given the pedestal of Ibaadah or any custom resembling Islamic Ibaadah, but which have no sanction in the Sunnah is mardood and rejected. Explaining the Islamic meaning of condemnable bid'ah, Hafiz ibn Rajab (R.A.) states:
"Every act introduced and linked to the Deen, but for which there is no Deeni sanction (Sunnah proof on which it could be based) is dalaal (error manifest and devotion). The Deen is free of that act (of dalaal) whether it pertains to belief or practice." (Jaamiul Uloom Wal Hikam)

In Tarweejul Janaan Wal Junnah it appears as follows: "verily bid'ah is of two kinds: Bid'ah Shari'ah (the bid'ah condemned by the Shari'ah). The first (viz. Bid'ah Lughwiyyah) pertains to innovations in general whether in regard to mundane affairs or to ibaadah. It is this (Bid'ah Lughwiyyah) which is subdivided into five classes.

The second (viz. Bid'ah Shari'ah) is an excess on any Shari'ah Ibaadah after the termination of the three (noble) ages (Quroone Thalaathah, and for this excess (or introduction) there is no verbal practical, categoric or implied permission of Rasulullah (S.A.W.). This is in fact, the bid'ah which is branded as dalaalah."
Numerous other authentic and authoritative Shari' references define the term bid'ah in exactly the same manner as furnished above. From the authoritative definitions of bid'ah the following points are clear:

(1) The Shari'ah concerns itself with only those innovations which are passed as Ibaadah, but for which there is no Sunnah sanction.
(2) Bid'ah Lughwiyyah (i.e. the literal meaning of the word) is classified into five classes of which one class is Bid'ah, which in no way alter, disfigure, transform and displace any Shari' or Sunnah practice or teaching.
(3) Bid'ah Shar'iyyah is the bid'ah dalaalah condemned by Rasulullah (S.AW.) because it is this bid'ah which displaces the Sunnah.
(4) Bid'ah Shar'iyyah is NOT divided into Bid'ah Sayyiah and Bid'ah Hasanah. All forms of Bid'ah Shar'iyyah are condemnable and prohibited.

A practice designed to "add beauty to the Sunnah" will most certainly be within the prohibited category of Bid'ah Shar'iyyah because the "Sunnah" is purely a Shari' matter and concern. The Sunnah has been handed down to the Ummah by Rasulullah (S.A.W.) in a perfected, completed and totally beautified form. The Qur'an Majeed and the Ahaadeeth are explicit on this. Any further adornment to the perfected practices and beautified Ibaadah of Islam will undoubtedly constitute bid'ah sayyiah (evil innovation) since such "adornment" is an excess committed against the finalized command of the Shari'ah. And, as stated previously such excess and "adornment" will tacitly imply that

the practices as taught by Rasulullah (S.A.W.) stand in need of perfection. This is tantamount to kufr.

A little reflection will reveal that bid'ah sayyiah practices innovated by the Ahle Bid'ah either alter the method of an Ibaadah as shown by Nabi (S.A.W.) or introduces a new form of "ibbadat" – a form unknown to Rasulullah (S.A.W.), his Sahabah and the great men of Islam in the three noblest of ages, viz., Quroone Thalaathah. And, the only reason or motive which the Ahle Bid'ah could advance for the introduction of such new and unsubstantiated practices is "to add beauty to the Sunnah". But, adding "Beauty to the Sunnah" is a haraam practice and motive since it rejects the divinely accorded beauty and implies imperfection in Rasulullah (S.A.W.)'s methods. Nowhere does the Qur'an or the Hadith command us "to beautify" the Sunnah. On the contrary, the Qur'an teaches us that the Sunnah has been perfectly beautified. It is only for us to imitate and follow this perfected Sunnah, not to tamper with it like the members of previous Ummahs, viz., the Yahud and Nasaara who battered the Sunnah of their respective Ambiyaa beyond recognition. In contrast to the motive underlying the innovated evil practices of the Ahle Bid'ah, we should investigate the motives on which are based the new institutions brought into being by the Fuqahaa and other authorities of Islam. The formulation of Fiqh, compilation of Hadith in book form, insertion of the vowel signs (zabr, zer and pesh) in the Qur'an, insertion of the other signs and indications in the Qur'an Majeed, insertion of the Khaanqahs and Madressas, etc. are examples of such introductions which certain authorities describe as Bid'ah Hasanah, and some as Mulhak bis-Sunnah (linked to the Sunnah) and others Sunnah. The Ahle Bid'ah endeavor to counter the arguments of the Ahle Haqq by citing these laudable institutions as examples of bid'ah condoned and not condemned by the Deobandi Ulama. Besides the existence of a Sunnah basis for most of these laudable practices, the motive for these institutions is NOT "to add beauty" to the Sunnah, BUT, to SAFEGUARD the original Sunnah of Rasulullah (S.A.W.). The aim of these institutions is to maintain and protect the teachings and practices of Islam in their original and beautiful purity and not to add or further "adorn" the Sunnah basis for it (Rasulullah –S.A.W - operated a Madressas known as "Suffah"), has been designed to

disseminate, propagate maintain and protect the very Sunnah teachings which were imparted by Rasulullah (S.A.W.). Madressas are not designed to interfere or tamper with the Sunnah. No new frills and fancies are added to the original methods of Nabi (S.A.W.). For example: Rasulullah (S.A.W.) had a method of performing Salaah; a method of performing Janazah Salaah; a method for Azaan; a method for burial, Nikah, Fasting, Hajj, Wudhu, etc. The Madaaris teach and protect these actual methods in their pristine purity. They do not teach the addition of some "faatehah" which Rasulullah (S.A.W.) never made or ordered. They do not teach any added method to the method of Janazah service taught by Rasulullah (S.A.W.). Similarly, the insertion of the various signs in the Qur'an Shareef has not been designed to "add beauty" to the Sunnah, but its is to protect the original and correct reciting of the Qur'an – to ensure that the Qur'an is recited in exactly the same manner in which Rasulullah (S.A.W.) and his Sahabah recited. The formulation and codification of Islamic Jurisprudence have not been motivated to "add beauty" to the Sunnah. This has never been the motive underlying the formulation of Fiqh. The motive and purpose of formulating Fiqh in the method which we know, is to safeguard the Masaa-il of the Shari'ah in their purity, detail and definition as imparted by Rasulullah (S.A.W.). Fiqh informs the Ummah of the laws taught by Rasulullah (S.A.W.) – the precise laws – and no extras. It explains that according to the teaching of Rasulullah (S.A.W.) certain things are Fard, certain waajib, certain Mustahab, certain Makrooh, etc. It does envisage any alteration and excess in the law delivered by Nabi (S.A.W.). Fiqh informs the Ummah that when Nabi (S.A.W.) made wudhu, he carried out certain acts and made wudhu in a certain specified manner. Similarly, Fiqh explains to the Ummah the numerous Shari' practices ordered and executed by Rasulullah (S.A.W).

Khanqah of the Auliyaah have not been designed to interpolate in the Deen. The motive on which Khanqah are based is not "to add beauty to the Sunnah". On the contrary the Khanqah have been established to remedy the spiritual ills of the hearts – spiritual ills, the remedying of which the Qur'an and this purification was exhorted by Rasulullah (S.A.W.). The Khanqah, therefore perform this function and do not "add beauty" to the Sunnah which has already been perfected in the

time of Rasulullah (S.A.W.). Whatever remedies and methods adopted by the Auliyaah in their Khanqah, all are motivated to secure the precise purification of the heart commanded by the Sunnah. It does not envisage anything new.

The aforementioned explanation is applicable to every laudable practice and institution which have been initiated after the Quroone Thalaathah and which have been designed to preserve the originality of the Sunnah teachings. Bid'ah Hasanah then refers to such practices, which protect the original Sunnah. Bid'ah Hasanah does not refer to customs and practices which alter the Sunnah – which displace the Sunnah – which mutilate the Sunnah and which murder the Sunnah of our Nabi (S.A.W.)'s Sunnah. Readers should, therefore, not be confused and misled by the misinterpretation of the term "Bid'ah Hasanah." Every act which assumes the form of an Islamic Ibaadah can not be termed Bid'ah Hasanah. If such act tampers with the Sunnah of Rasulullah (S.A.W.) it will be branded as Bid'ah Sayyiah which comes within the ambit of Bid'ah Shar'iyyah and not Bid'ah Lughwiyyah as already explained earlier. It is therefore necessary to distinguish between acts designed to "add beauty to the Sunnah" and acts designed to protect and guard the Sunnah.
The Ahle Bid'ah attempt to confuse the public by claiming: "The Deobandies often say that religious innovations only are bid'at but worldly innovations are not bid'at, a formula which suits their worldly whims and desires fine. However, this is indeed a deception. The Hadith clearly states that ALL innovations are Bid'at." (Mishkaat)

In fact the deception perpetrated emanates from the Ahle Bid'ah. If the meaning of the Hadith covers ALL new practices and institutions then the Ahle Bid'ah are being self-contradictory since they by their own acknowledgement have innovated numerous unfounded practices. If the Hadith refers to ALL innovation, both worldly and religious, then why does not a single authority of Islam – right from the Sahabah down the centuries – claim so? Why does every single Shari' authority define the "bid'ah" stated in the Hadith as referring to ONLY religious innovation? The answer is simple: Rasulullah (S.A.W.), himself defined the meaning of innovation by saying: "in this Deen of ours". Without any difference of opinion, all the

authorities of Islam specify the bid'ah stated by Rasulullah (S.A.W.) as:
"It (the condemnable bid'ah) is the Shari' bid'ah, which has been branded as bid'ah dalaalah." (Tarweejul Janaan)

In the Qur'an and Ahaadeeth we find many principals and fundamentals stated and those capable of deduction by analogy (like the 4 Imams) used these principals to deduce thousands of laws and regulations which were to come. Thus in acting according to the law of Allah Taala and His Rasulullah (S.A.W.) those laws which have been deduced by the guided Imam are not termed as bid'at because all their deductions have their proofs in the Qur'an and Ahaadeeth. That is why after the Qur'an, Sunnah of Rasulullah (S.A.W.), action of the 3 eras and the 'Ijtihaad' of the Imams is a part of Deen and 'Qiyas' – deductions by analogy is a separate proof in Shari'ah.

EVILS OF BID'AT:

Bid'at is a fatal and contagious disease, so those who are addicted to it should be avoided like patients of infectious disease. That is to say, we have to keep aloof from the gatherings of such people nor should we mix with them. Our Holy Prophet (S.A.W.) on encountering them on the Day of Judgment will scold them by saying that those who tried to alter religion after my passing away and did spread Bid'at will better keep away from me now.

ISLAM IS A PERFECT RELIGION AND NOTHING CAN BE ADDED TO IT:

You find that the Holy prophet (S.A.W.) who is compassionate towards us even more than our parents feels gravely disgusted by acts of Bid'at. The reason is that Bid'at presupposes that Islam was incomplete in some respect and that Bid'at has supplied the gap. In other words it means that there is need for more prophets after the passing away of our Nabi (S.A.W.). Such an attitude is directly opposed to our true belief as to the finality of his (S.A.W.) prophethood and that which is NOT proven in the Qur'an, Ahaadeeth, action of the Sahabah (R.A.) and the Taabe'een (R.A.) and not in the

deduction of the Fuqaa of the Ummah (Juris consultants of the Ummah) – (not modern scholars who cannot differentiate the snake and stick in the dark) – are all outside of the Deen. It cannot be made into Deen by some saint's inspirations or some great professors deductions because the 4 sources of Shari'ah are what we have mentioned above, and to present any other factor as source of Shari'ah is bid'at in itself, let alone to try and prove via the new 'factor' some addition or subtraction in Deen.

Rasulullah (S.A.W.) said: "There is no obedience in something which involves sinning against Allah."

Bid'at is of two types: -

(1) Relating to beliefs.
(2) Relating to actions.
(1) Relating to beliefs means that any person or group upholds such a belief or ideology which is contrary to those held by Rasulullah (S.A.W.) and 3 eras. Some vast than others; resulting in numerous sub-divisions. Some are open, clear Kufr – like the belief of the Qadianis that (Allah Taala forbid and protect us) that the door of Prophet Hood is still open even after the advent of the last Nabi, Muhammad (S.A.W.) or that Nabi Isa (A.S.) has died etc. and some innovated beliefs are not open Kufr but misleading, ---------- and astray – baatil.
(2) Innovated (bid'at) actions are those which are not connected to any belief and bring no change to the belief but adopt such a shape that is not found in the 3 eras. Thus we have bid'at – belief, bid'at action only connected to one belief and bid'at action connected to belief.

After Kufr and Shrik we will not find anything so deplorably and sternly--------- against as bid'at by Rasulullah (S.A.W.) – many Ahaadeeth have been recorded - to just state a few – Rasulullah (S.A.W.) has stated it to be cursed, darkness and astray, a bid'atee in the eyes of Nabi (S.AW.) is a low, base and humiliated fellow. In one Hadith it is stated that no fard or nafil of a bid'atee is accepted in the court of Allah. In another Hadith it is mentioned that if a person respects a bid'atee, he has aided in destroying the Deen. In one Hadith is mentioned that the person who moves away from the 'Jama'at' by

one palm length has removed the rope of Islam from his neck. (Mishkaat p. 31)

From the above one can surely see how our Nabi (S.A.W.) hated and detested even a small bid'at.
Rasulullah (S.A.W.) said:
"He who introduces into this deen of ours an act which does not belong to it (the Deen) is rejected." (Bukhari and Muslim)

"He who innovates misleading practices which displease Allah and His Messenger is equal in sin to all those who commit that misleading practice (the Bid'at Dalaalah)." (Tirmidhi and Ibn Majah)

"He who calls to Dalaal (error manifest which misleads others) will be equal in sin to all those who follow him in this act of Dalaal." (Sunan Daarmi)

"After me you will witness great disputations. Cling to my Sunnah and the Sunnah of my rightly guided Kulafaah. Hold on firmly to the Sunnah with your jaws and beware of innovation, for verily, every innovation is a Bid'ah and every Bid'ah is dalaal (error manifest which leads astray)." (Ahmad and Abu Dawood)

"Whoever respects a man of innovation (one who introduces acts, practices and beliefs in the structure of the Deen), aid in the destruction of the Deen." (Baihqi)

"Allah has refused to accept the deed of a person of Bid'ah until he shuns his bid'ah. (Ibn Majah)

"Allah does not accept from a person of bid'ah fasting, neither Salaah nor Sadaqah. His Hajj, Umrah, Jihad, Fard and nafil ibaadah are not accepted. (Ibn Majah)

"He who honors a man of bid'ah, verily, he has aided in the destruction of Islam." (Mishkaat)

“Innovating in our affair (Deen) anything which is not of it, verily, it is accursed.” (Bukhari)

“Every bid’ah is dalaal (error manifest which leads astray) ----------------------

Rasulullah (S.A.W) said: “When a community invents a bid’ah, Allah removes (from it) a like portion of the Sunnah…” (Musnad Ahmad)

Rasulullah (S.A.W.) said: “THE PEOPLE OF BID’AH ARE THE DOGS OF THE FIRE.” (Kashful Ghummah)

“Verily, Allah refuses to accept the practice of a person of bid’ah until relinquishes his bid’ah.” (Ibn Majah)

Hadrat Huzaifa (R.A.) narrates that Rasulullah (S.A.W.) said: “Allah does not accept the fasting, the Salaah, the Sadaqah, the Hajj, the Umrah, the Jihad, the Fard, or the Nafil ibaadah of the one who practices bid’ah…” (Ibn Majah)

Hadrat Ebrahim bin Museerah (R.A.) narrates that Rasulullah (S.A.W.) said: “Whoever respects a person of bid’ah has aided in the destruction of Islam.” (Mishkaat)

Hadrat Anas bin Malik (R.A.) narrates that Rasulullah (S.A.W.) said: “Allah has closed the door of taubah upon every bid’atee.” (Tibrani)

It is because of the destruction which ‘bid’ah’ wroughts to the practices of the Deen that Rasulullah (S.A.W.) said: “Every ‘bid’ah’ is dalaal (error manifest leading astray). And, every dalaal leads to the fire.” (Saheeh Muslim)

Hadrat Aishah (R.A.) narrates the following Hadith recorded in Bukhari Shareef:
“Rasulullah (S.A.W.) said: He who introduces a new practice into this Deen of ours is ‘mardood’ (rejected and accursed).”
These Sahih Ahaadeeth illustrate that the evil wrought by the crime of bid’ah is so grave that it extinguishes the ‘nuraaniyat’ (spiritual luster)

of Imaan. The effect of bid'ah on one's Imaan is such that the 'taufiq' to repent is negated. When a bid'atee perpetrates his bid'ah, he considers it an act of sawaab; hence he will not resort to repentance for the bid'ah which he has committed. The darkness of his evil thus multiplies and utterly weakens his Imaan. The bid'atee, therefore, has himself closed the door of taubah by regarding his anti-Sunnah practices as acts of Ibaadah worthy of sawaab.

Hadrat Irbad-b-Sar'iyah (R.A.) reported: "One day Messenger of Allah prayed with us. Afterwards he turned his face towards us and delivered us a very eloquent sermon on account of which eyes shed tears and hearts became softened. A man enquired: "O Prophet of Allah (S.A.W.)! This is as it were a parting sermon! So advise us." Then He (the Holy Prophet –S.A.W.) said:

"I leave instructions to you: To fear Allah, and to hear and obey even if he be a Negro slave because, whoso among you shall live after me will soon see many differences of opinion. You shall then hold fast to my SUNAH (ways) and ways of the rightly guided conscientious Caliphs. Adhere to them, and hold them firm with teeth. Beware of the introduction of new affairs (BID'AT), because every INNOVATION (BID'AT) is heresy, and every heresy is misleading."

The Messenger of Allah (S.A.W.) said: "Whoever revives a Sunnah (way) out of my Sunnahs which become obsolete after me, there is for him the reward like the rewards of those who act up to it without decrease of aught from their rewards. And whoso introduces a misleading innovation (Bid'at) which Allah and His Messenger do not like, there is sin against him like the sins of those who act up to it without decrease of aught from their sins."

"Never do a people make an innovation but a like of it is withdrawn from Sunnah. So holding fast to my Sunnah is better than introducing an innovation."

"Whoever introduces a new thing in this affair of ours which is not of it is cursed."

The above Ahaadeeth are lucid and self-explanatory. Muslims are exhorted to hold tenaciously to the Sunnah. The introduction of new affairs, incompatible with the Qur'an and Sunnah, has been condemned in unequivocal terms. Islam, having reached perfection at the hands of our Holy Prophet (S.A.W.) is in no need for the introduction of misleading innovations. Muslims should therefore

take heed of the warnings issued by the Prophet (S.A.W.) and refrain from practicing Bid'at.

INNOVATION IN RELIGION IS PROHIBITED (HARAM) AND MANY COMMNATIONS AND TOTURES HAVE BEEN REPORTED FOR DOING SO

Hadrat Aishah (R.A.) reports that the Holy Prophet (S.A.W.) said: "Whoever created a new thing in religion, it is to be reprobated."

(Bukhari, Mishkaat vol. 1, p. 27)

Think over it that when such a novelty in religion is condemnable, and it is reprobated and cursed by Allah, how can anyone gain Allah's pleasure and assent by practicing it? Even if you spend millions of Rands on such works, you will not receive any recompense; instead of recompense, you will deserve Allah's displeasure and punishment, it is reported from Gozef bin Harith-e-Shamali (R.A.) that the Holy Messenger (S.A.W.) said: "When any people start doing a new thing in religion, that is, innovation (bid'at), a sunnah, in proportion to it, is lifted from that community. Hence, it is better to act upon a small Sunnah than to practice a big innovation." (Ahmad, Mishkaat, vol. 1, p. 31)

In explanation of this Hadith, Mullah Ali Qari (R.A.) writes that by practicing the smallest act of Sunnah while going to the toilet one will earn more recompense than by practicing the biggest innovation.

(Mirqat, vol. 1, p. 256)

The reason is that Allah Most High and His Holy Messenger (S.A.W.) are pleased by the smallest sunnah, whereas by practicing the biggest innovation, though millions of Rands may have been spent on it, because of its being a mere custom and convention, one will receive punishment instead of recompense, or to practice anything against the Sunnah is levitation. It is reported from Hadrat Jabir (R.A.) that the Holy Prophet (S.A.W) said: "The best commandments are the commandments of the Qur'an and the best habits are the Messenger's habits; and the worst of all works are the novel works in religion and every new thing that is done as an act of religion is deviation."

(Muslim Shareef)

It is reported from Hadrat Abu Hurairah (R.A.) that the Holy Messenger (S.A.W.) said: "My entire **Umma-e-Ijabat** (the Muslim reciters of the Kalimah) will go to Paradise, save those who denied." He was asked: "O Messenger of Allah (S.A.W.)! What is denying?" He replied: "Anyone walking on the path shown by me practiced obedience will go to Paradise and he who does not obey me and does not practice what I say is like his denying me. (Bukhari Shareef)

TO CO-OPERATE WITH A HERETIC IS UNLAWFUL (HARAAM)

To participate in the 3rd day, 40th day and other funeral feasts and to co-operate in impermissible works is unlawful. Hadrat Ebrahim bin Maisarah (R.A.) reports that the Holy Prophet (S.A.W.) observed that the man who honored a heretic helped the wrecker of Islam. (Mishkaat, vol. 1, p. 31)

Ponder over it as to what the Holy Prophet (S.A.W.) is saying. To pay respect to a heretic, to exalt him to a position of honour and to co-operate with him is like wrecking Islam. Forsaking the right methods of Islam and faith and becoming forgetful of the Sunnahs, the adopting of innovations and customs and conventions and considering these to be religion is like subverting religion.
It says in another tradition that Hadrat Hasan (R.A.) says that when a people do a new ??? in religion, to its extent Allah Most High will take away the Sunnahs from them and till the Day of Doom these Sunnahs (as they originally were) will not return to them.(Mishkaat, vol. 1. p. 31)

The Holy Prophet (S.A.W.)'s statement is: "If the Sunnah was left even to the extent of a span, the cable of Islam was thrown out."
(Mishkaat, p. 225)

Think over this prophetic statement. If, instead of a Sunnah, anything new is started in religion once, the original form of the Sunnah will go out of the people's heart (i.e. they will forget it) for ever and will

never settle down again in their hearts. Allaamah Tibri says that if a tree is uprooted, it can not be re-planted; similarly, if a Sunnah is dis-rooted from the heart and a new thing is brought in instead in religion the Sunnah will not return in its original shape fully.

(Mirqat Sharh-e-Mishkaat, vol. 1, p. 257)

Think over it that because of the sin of some people that consists in replacing the sunnah with new things in religion the entire Ummah is being deprived of blessings (of the sunnah).

(Mirqat, p. 257)

Hence, to bring in new things in religion or to help such innovators or participate in innovations is prohibited (haraam), and it is like the wrecking of Islam, as the Holy Prophet (S.A.W.) has said: "It is reported from Hadrat Abd Allah ibn Abbas (R.A.) that the Holy Prophet (S.A.W) said: "The man who innovates anything in religion or extended co-operated to an innovator, Allah's and the Angels and all the people's curses are upon him. Neither any obligatory nor any supererogatory (nafil) work of such persons will be accepted."

(Tabrani)

Muse over it – What the Holy Prophet (S.A.W.) is saying that Allah and His virtuous slaves and the common people shower curses upon those who co-operate with the heretics. Renouncing the Sunnah and bringing in novelties in religion, they deviate from religion and become fit for divine punishment, and when divine punishment comes, it comes in the form of a scourge for all and sundry, and none is spared from it. Hence the general public showers curses upon such men who invite general punishment. It is also unlawful to give grains and money or extend co-operation in any other way to those who hold the 3rd day and 40th day ceremonies for the dead. To go for dining in such a feast is also unlawful (haraam).

Above all, the Noble Prophet of Islam, Nabi-e-Kareem (S.A.W.) was uncompromising in his condemnation of the Ahle Bid'at. Says our Holy Prophet (S.A.W.): "WHOEVER INVENTS A BID'AT OR GIVES QUARTER TO A FOLLOWER OF BID'AT INVITES THE EXECRATION OF ALLAH, HIS ANGELS AND ALL HUMAN BEINGS, AND OF SUCH A PERSON NEITHER COMPULSORY

PRAYER NOR OPTIONAL (NAFIL) PRAYER WILL BE ACCEPTED."

ROAD TO SALVATION:

O Muslims! Let us heed the stern warnings of our Beloved Nabi (S.A.W.) in respect of Bid'at. Our success in this world and salvation in the Hereafter depend on our obedience of the orders of Allah Taala as laid down in the Qur'an and in the following blessed Sunnah of Rasulullah (S.A.W.).
May Allah Subhaanahu wa Taala infuse in our hearts the true love for the Sunnah of Rasulullah (S.A.W.) and create in our hearts a feeling of detestation for the Abominable EVIL OF BID'AT ---- Aameen.
Many lengthy articles have been written why bid'at is such a deplorable action, we in brief will state a few: -
The 11th century Mujaddid, Mullah Ali Qaari (R.A.) said:
"Allah Taala said: 'This day have I perfected for you your Deen….'
Thus there is no need whatever to forge a perfection (of the Deen) with an act which is beyond the confines of the Qur'an and the Sunnah." (Sharhu Fiqhil Akbar)
With the advent of Rasulullah (S.A.W.) Islam reached perfection, leaving no scope for any additions or deletions. Allah Taala through His Grace and Mercy has bestowed upon the Ummah a PERFECT DEEN. This is borne out by the Qur'an Majeed in unambiguous terms:
"THIS DAY HAVE I PERFECTED YOUR RELIGION FOR YOU, COMPLETED MY FAVOUR UPON YOU AND HAVE CHOSEN FOR YOU ISLAM AS YOUR RELIGION."

In the light of this categorical statement what right has anybody to introduce new practices and regard such baseless practices as integral part of the Deen? Why should we tamper with the unadulterated teachings of Islam by introducing Bid'at and sanctioning what Allah and His beloved Rasul (S.A.W.) have prohibited? Muslims should refrain from practicing or condoning Bid'at lest the Wrath of Allah descends upon them.
Allah Taala says in the Holy Qur'an:

"Certainly you have in the Messenger of Allah a good pattern (of conduct) for him who hopes in Allah and the Last Day, and remembers Allah much." (Chapter 33, verse 21.)

(1) The Deen of Islam has been perfected via Rasulullah (S.A.W.) and all those things which make one near and dear to Allah Taala have been stated by Rasulullah (S.A.W.).Now if some person in the name of Deen fabricates and cooks up bid'at and invites people towards it, that miserable fellow is as if to say claiming (Allah Taala forbid) that the Deen presented by Nabi (S.A.W.) is not complete, not perfect and to obtain nearness and proximity to Allah Taala is known by this stupid fool (Allah Taala forbid) and not by our Nabi (S.A.W.) or that this fool is indirectly claiming that the understanding and purpose of Deen, he perceives more than Rasulullah (S.A.W.), Sahabah (R.A.) and Taabe'een (R.A.) (Allah Taala forbid). Thus that person who invites towards those actions which were not prevalent in the Khair Quroon (3 best eras) has not only attacked the Sahabah (R.A.) and the Pious Predecessors but also Rasulullah (S.A.W) – What doubt is there that the bid'atee is a cursed one!

(2) Besides bid'at, whatever sin a person does, he has this feeling that he is individual in a sinful act and is regretful of it, and thus repents BUT bid'at is such an evil sin that the doer does not regard it as wrong and does it but considers it as good and does it. Satan paints such a beautiful picture of this sin that he does not see the error in it and is deprived of seeking repentance till death. This is the reason why those steeped in major dirty sins have had the ability to seek pardon while the spiritual sick bid'atee is never cured, except by the special mercy of Allah Taala which enables the person to see the error openly in the bid'at.

For the bid'atee feels that what he is doing is valid, correct and granting him spiritual ecstasy and elevation. The Sunnah earns the pleasure of Allah for it is approved while the act of bid'at deserves the pleasure of Satan for it has been disapproved by Allah.

Malik ibn Mighwal (R.A.) writes that next to Kufr (infidelity) and Shirk (polytheism), the most heinous sin is innovation in religion. Many divine scholars have stated that the words of innovation are very much liked by Satan because a sinner sooner or later receives the grace to repent (to abjure) but the heretic does not receive it. It is because he commits a most heinous sin in the hope of earning recompense. When he considers a sin meritorious and commits it, how will he receive the grace for repentance?

(Fath at-Mulhim, vol. 1, p. 252)

There is taubah for every part of the body. The taubah of the heart is its resolve to abstain from haraam. The taubah of the eye is to refrain from glancing at things forbidden. The taubah of the ear is to refrain from listening to evil and nonsensical talk. The taubah of the hands is to control them from things forbidden. The taubah of the feet is to refrain from walking towards that which is forbidden. The taubah of the stomach is to abstain from eating what is haraam. The taubah of one's modesty is to abstain from acts of immorality.

Taubah means to repent…. To turn to Allah Taala with a heart full of regret and sorrow for disobedience which one has committed. There are two kinds of taubah, viz; TAUBAH-E-INAABAT and TAUBAH-E-ISTIJAABAT.

Taubah-e-Inaabat is repentance induced by the fear of Allah's punishment. One turns towards Allah Taala seeking forgiveness for sins because one fears that His wrath and Athaab will overtake one.

Taubah-e-Istijaabat is to resort to taubah because of shame. The sinner feels ashamed of having displeased his Creator and Benefactor.

Hadrat Sufyan Thauri (R.A.) condemning bid'ah, said, " Among all sins, Iblees loves bid'ah the most, because where other forms of sin are concerned repentance (taubah) is usually made, but repentance is (generally) not made in the case of bid'ah since the bid'atee labours under the notion that he is rendering Ibaadat."

The above is the basic reason for the Ahle Bid'at and their blunt refusal to repent and acknowledge thousands of proofs placed before them.

It has been narrated that Iblees said: "I have broken the back of Bani Adam by means of sin and they have broken my back by means of Istighfaar and taubah. I have therefore, introduced for them a sin for which they will not seek forgiveness. And, that sin is BID'AH. (Majaalisul Abraar)

Hadrat Anas bin Malik (R.A.) said: "Taubah is blocked upon every man of bid'ah." (Tibraani)

The evil and darkness of bid'at deprives one from benefiting from the Nur (light) and Barakaah of Sunnah. Rasulullah (S.A.W.) said: -
"When my people start doing a new thing in religion, that is, innovation (bid'at), a sunnah, in proportion to it, is lifted from that community. Hence, it is better to act upon a small sunnah than to practice a big innovation." (Ahmad, Mishkaat, vol.1, p.31)

And

"When any nation in its Deen invents a bid'at then Allah according to its proportion removes Sunnah then till Qiyaamah it does not go back (to the Sunnah)." (Mishkaat vol. 1 p. 31)

In condemnation of bid'ah, Rasulullah (S.A.W.) said:
"Whoever turns away from my Sunnah is not of me."
What greater spiritual calamity could descend upon those who prefer innovated practices (bid'ah) to the noble and heavenly practices of Rasulullah (S.A.W.)? Rasulullah (S.A.W.) dissociates himself from those who innovate and discharge their activities of 'Ibaadah' in accordance with customs which are foreign and strange to the Sunnah. Hadrat Aishah (R.A.) narrates that Rasulullah (S.A.W.) said that on the 'taarikus Sunnah' (one who disregards Sunnah) 'I invoke la'nat and Allah Taala as well sends la'nat.'

The reason for deprivation from the Sunnah and to be involved in bid'at is that the potentiality to accept the truth and (nuraaniyat) light of the heart is removed. Man looses the ability to differentiate between Haq (truth) and Baatil (falsehood). It is like a novice who exchanges one real note for 100 counterfeit notes and feels extremely

delighted about it, only realizing his folly and stupidity when he goes to the bazaar to face the bare facts of what has transpired. Moreover he has lost one real note, landed himself with 100 counterfeit and made himself liable for jail – we should understand and realize without doubt that in the 'bazaar' of the hereafter only the sunnah currency of our beloved Nabi (S.A.W.) will be accepted and those that have heaps and loads of bid'at will come to know that in the hereafter, it has no value whatsoever.

Hadrat Abdullah ibn Mas'ud (R.A.) said:
"A time will dawn over you when fitnah will be regarded as a sunnah. Thus, when it (fitnah) is shunned, it will be said that the sunnah has been shunned."
People asked:
"O Aba Abdur Rahman! When will that be?" He replied:
"When your ignorant are found in abundance, and I say, your Ulama (as well); and when your lecturers and your wealthy are on the increase; and people acquire knowledge for purposes other than the Deen and practice; and, when the world is pursued with the practices of the Aakhirat." (Kashful Ghummah)

Today the Ahle Bid'at have classified themselves Ahle-Sunnah and have branded the Ahle-Sunnah wal Jama'at as Kaafirs.
Furthermore these bid'atees will have to answer why they invented 'bid'at' and why they practiced bid'at?
Furthermore Rasulullah (S.A.W.) will say: -
"Then I shall say: Be off, be off those who innovated after me."
(Agreed, Mishkaat p 488)

We are informed by this Hadith that those who leave aside the blessed Sunnah and indulge in bid'at will be deprived from our Nabi (S.A.W.)'s well of Kausar on the Day of Qiyaamah. Can there be any greater loss than that?

ONE WHO PRACTICES INNOVATION WILL BE DEPRIVED OF THE HOLY PROPHET'S (S.A.W.)

INTERCESSION AND THE WATER OF THE FOUNTAIN OF KAUSAR

The people who practice innovatory works shall be deprived of the Holy Prophet's (S.A.W.) intercession on the Day of Qiyaamah and shall not receive water of the Fountain of Kausar from his auspicious hands. The angels will shove them away from there (the said Fountain). (Muslim Shareef, vol. 1, p. 126)

Ponder over it that when the heretics (those with whom innovation is a regular practice) will be badly in need of water, angels, by order of Allah, will shove them away from the Fountain of Kausar and they will also be deprived of the Holy Prophet (S.A.W.)'s intercession. Seeing this, the Holy Prophet (S.A.W.) will say:

"Let them come. They are my followers (Ummah members)." The angels will reply: "O Muhammad (S.A.W.)! You do not know that after your death they had brought in faked new things in your religion."
Hearing this from the angels, he will tell them: "Drive them away, drive them away." (Muslim Shareef, vol. 1, p. 127)

Muse over it. What will be the condition of those who change the ways shown by the Holy Prophet (S.A.W.) when the Holy Prophet (S.A.W.) himself orders the angels to drive them away such men, how can they acquire Allah's mercy?
It is reported from Hadrat Abd Allah ibn Abbas (R.A.) that the Holy Prophet (S.A.W.) said: "Three (types of) men are very much disapproved by Allah, One of these three is that man who, having become a Muslim, still loves to perform the works of the era of Ignorance, in Islam." (Bukhari Shareef)

On occasions of death the Muslims are resembling other communities by throwing funeral feasts and performing wrong and fake customs and works. And for such persons it has been said that they are very much disapproved by Allah. When they are disliked by Allah, how will His mercy descend upon them? They will need the Holy Prophet (S.A.W.) intercession in the Plain of Resurrection, they will need

water to quench their thirst, and they will need help on the Bridge, but the heretics will not receive these helps at the time of need.

BID'AT AND THE PIOUS PREDECESSORS

This is the very reason why our Pious Predecessors detested 'bid'at' to such an extent, Imam Gazaali (R.A.) stresses that we adhere to even the habitual Sunnahs of Rasulullah (S.A.W.) - :
Whatever we have mentioned was that encouragement to practice in matters of habit and those actions which are connected to Ibaadah and mention has been made of its rewards and boons, in those matters without excuse not to follow is nothing except 'Kufr Kali' (light kufr) or open stupidity – no other reason can be understood.

(Tabligh-e-Deen, p 42)

Hadrat Shaikh Ahmad Rumi (R.A.) said: "The Ahle Bid'ah (the people of innovation) and Dhalaal (deviated) are excluded from the Ahle Sunnah wal Jama'at."

It is not permissible to direct one's supplications (duaa) to the dead.

(Imam Abu Hanifa –R.A.)

The Mushrikeen (polytheists) of Makkah regarded the idols as the "Qiblah" of attention; Muslims (i.e. the innovators) instead of the idols, regard the graves as the "qiblah" of attention.

(Shah Waliullah Muhaddith Dahlwi –R.A.)

In view of the ayah: "You (O Allah!) Alone do we worship and You Alone do we petition for aid", it is Haraam to seek aid from any Nabi, Wali or Angel. (Shah Abdul Qaadir Muhaddith Dahlawi –R.A.)

The belief that the dead has any power; that they can intercede by Allah for the removal of difficulties; and, to direct one's needs to them are clearly kufr and shirk.

(Shah Muhammad Ishaaq Muhaddith Dahlawi – R.A.)

It is Haraam to prostrate to the graves of the Auliyaah, to make tawaaf of the graves and to ask aid from these graves. All these are Haraam acts. (Qaazi Thanaaullah –R.A.)

O Mankind! In difficulty seek the aid of only Allah Taala. Besides Allah, none can aid. Who is more astray on earth than the one who calls onto another besides Allah for assistance?

(Shaikh Fareeduddeen Attaar – R.A.)

Why seek aid from others? What! Has Allah Taala become destitute (Na-Uzubillah!) that He cannot fulfill your needs? Your desires for Rizq, etc., must be directed to only Allah Taala. Water is always obtained from a flowing river. (Jalaaluddin Rumi –R.A.)

To call from afar anyone besides Allah and to believe that the one called (from afar) has power to harm and to benefit, is shirk.

(Shah Abdul Aziz Muhaddith Dahlawi –R.A.)

Hadrat Abdullah ibn Mas'ud (R.A.), one of the eminent Sahabah states:
"O People! Do not choose 'bid`ah' and do not commit excess in Ibaadah contrary to the Sunnah."

Hadrat Huzaifa (R.A.) also one of the great Sahabah, said:
"Rasulullah (S.A.W.) said: I take oath by Allah that in the future, 'bid`ah' will spread to the extent that it will root itself so much that if a man shuns a 'bid`ah', and people will say that he has discarded a Sunnah."

Hadrat Abdullah ibn Abbas – a Sahabi – (R.A.) says:
"In the future people will introduce 'bid`ah and kill Sunnah."

Hadrat Imam Hasan Bisri (R.A.) said:
"Do not sit in the company of a 'bid`atee' (one who practices 'bid`ah'), for it (companionship of the innovator) sickens the heart (i.e. spiritually weakens it by dulling the luster of the 'noor' of Imaan)."

Hadrat Aishah (R.A.) said:
"He who honors a bid`atee assists the bid`atee in destroying Islam."

Hadrat Imam Hasan Bisri (R.A.) said:
"If you desire to traverse the 'Siraat' swiftly and enter Jannah, then refrain from the introduction of 'bid`ah' into the Deen."

Hadrat Ma-aaz bin Jabal (R.A.) said:
"Rasulullah (S.A.W.) said: He who abstains from 'bid'ah' and clings to the Sunnah attains the sawaab of a hundred martyrs."

Hadrat Abdullah ibn Mas'ud (R.A.), one of the top-ranking Sahabah, said about bid'ah:
"Follow in our footsteps and do not innovate, for verily, you have been fully supplied (with a perfect and complete Deen)."
(Al-I'tiswaam)

Hadrat Huzaifa, one of the Sahabah who was closest to Rasulullah (S.A.W.) and to whom Rasulullah (S.A.W.) entrusted the list of names of the Munafiqin, said:
"Do not practice an Ibaadah which the Companions of Rasulullah (S.A.W.) did not render." (Al-I'tiswaam)

Hadrat Naafi' (R.A.) narrates:
"A man in the presence of Ibn Umar (R.A.) sneezed and said: 'Al-hamdulillah and salaam upon Rasulullah (S.AW.).' Ibn Umar replied:
'I too acknowledge that all praises are due to Allah and peace be upon Rasulullah (S.A.W.), but, Rasulullah (S.A.W.) did not teach us like this. He taught us to say, Al-hamdulillah, alaa kulli haalin, when we sneeze." (Mishkaat)

Once a certain Mua'zzin after calling the Azaan called out: 'As-salaah as-salaah!'; inviting people towards the Masjid. Hadrat Umar bin Khattab (R.A.) sharply rebuked him and said: "Are you insane? Was your azaan not sufficient for calling the people?"

Hadrat Umaarah bin Ruwaibah (R.A.) once saw Bishr bin Marwaan raising his hands in duaa during the course of the Kuthba. Upon seeing this he cursed Marwaan in the following manner:
"May Allah destroy these two little hands. Verily I have seen Rasulullah (S.A.W.) and he did not increase on this (kuthba)…"
(Tirmidhi)
Since the practice of raising the hands and making duaa during the course of the kuthba was contrary to the Sunnah of Nabi (S.A.W.), this Sahabi criticized the bid'ah and cursed the innovator.

Hadrat Mujaddid Alf-e-Thaani (R.A.) said:
"The fortunate and highly successful one is the man who in this forlorn stage of Islam revives a Sunnah from among the shunned Sunnahs and wards off a bid'at from among the bid'ah in vogue…. The signs of Qiyaamah have cast their dazzle. The Sunnah because of its distance (in time) from the age of Nabi (S.A.W.) has become hidden. As a result of falsehood, bid'ah has manifested itself. The time therefore, calls for such a valiant warrior who will aid the Sunnah and vanquish bid'ah." (Maktoob 23, Daftar 11)

Another top-ranking Sufi, Hadrat Fuzail-bin-Ayaz (R.A.) made the following thought-provoking statement:
"Whoever will love the preceptors of bid'at Allah will forfeit the rewards of all his good actions and will deprive him of the light of faith. I hope that when Allah knows that a certain person hated the doers of bid'at although his good actions are comparatively few, Allah will certainly forgive the sins of that person. When you find the doers of bid'at going to a certain way you must take a different path."

"If you do an act without the command of Rasulullah (S.AW.) it will be sin and not ibaadah even if it be in the form of ibaadah."
(Imam Ghazaali)

"We are the followers (of the Sahabah) and not innovators. We adhere to that which our predecessors (the Sahabah) adhered to."
(Hadrat Allaamah ibnul Haaj)

Hadrat Mujaahid (R.A.) once in the company of Hadrat Abdullah bin Umar (the son of Hadrat Umar bin Khattab – R.A.) entered a Masjid. The Azaan had already been called. After completion of the azaan a man started to call out 'As-salaah, as-salaah! Inviting people to salaah. Hadrat Abdullah bin Umar said to Mujaahid: "Let us get out from here, for verily, this is bid'ah."

They departed from the Masjid without performing Salaah there. So much was their detestation for bid'ah.
'Walk in the shadow of the Book of Allah and the Sunnah of Rasulullah (S.A.W.) and you will attain salvation.

(Hadrat Sayyid Abdul Qadir Jilaani –R.A.)

Hadrat Ghausul A'zam, Sayyid Abdul Qaadir Jilaani (R.A.) said that the sign of the Ahle Bid'ah is their habit of reviling those who follow the tareeqah of Rasulullah (S.A.W.). They revile them and slander them.

Hadrat Saeed bin Musayyib (R.A.) once strongly objected to a man performing two rak'ats nafil salaah after Asr Salaah. In reply, the man said: "O Abu Muhammad! Will Allah punish me for performing salaah?" Hadrat Musayyib replied: "No! But he will punish you for acting contrary to the Sunnah." (According to the Sunnah, nafil salaah is not permissible after the Asr has been rendered.)

Hadrat Imam Rabbaani admonishing Shaikh Fareed to abstain from the company of bid'atees, said: "Most certainly, the fasaad (corruption) and haraam of the companionship of a bid'atee are worse than the corruption of the companionship of a Kaafir."

(Maktoob, Daftar 1)

Letter of Hadrat Khwaja Muhammad Ma'soom condemning the habits of pliancy in religion and earning approbation of all:

Hadrat Khwaja Muhammad Ma'soom (R.A) in his letter No. 29, Vol.2 compilation of letters writes as follows on the subject of pliancy and tendency to accommodate everyone in matters of religion.

Dear Friends,
People generally say that the practice observed by standard Soofies is to avoid criticizing the conditions of the common folk and annoying them. Since such a statement would not only be wrong in point of fact but also has many mischievous implications in it, I felt that I should express myself over it. Anyone who entertains such foolish notions about Soofies that they are not staunch supporters of good actions and active opponents of evil deeds has himself to clarify as to which sections of Soofies he is talking of. The whole line of our spiritual preceptors of NAQSH-BANDI order have been staunch followers of Sunnah and have persistently avoided Bid'at. This out look of theirs is fully evident from their writings and pamphlets. Hadrat Fuzail-bin-Ayaz (R.A.) who is among top ranking Soofies says:

> "Whoever will love the preceptors of Bid'at Allah will forfeit the rewards of all his good actions and will deprive him of the light of faith. I hope that when Allah will know that a certain person hated the doers of Bid'at although his good actions are comparatively few Allah will certainly forgive the sins of that person. When you find the doers of Bid'at going to a certain way you must take a different path. The Holy Prophet (S.A.W.) has condemned the habits of Bid'at doers in the following words: "WHOEVER INVENTS A BID'AT OR GIVES QUARTER TO A FOLLOWER OF BID'AT INVITES THE EXECRATION OF ALLAH, HIS ANGELS AND ALL THE HUMAN BEINGS, AND OF SUCH A PERSON NEITHER COMPULSORY PRAYER NOR OPTIONAL (NAFIL) PRAYER WILL BE ACCEPTED."

Imam Rabbani-Mujatadi Alf-e-Thaani (R.A.) writes: "This Faqeer pleads in humility, sincerity and earnest to Allah Taala in open and secret that which has been newly introduced into Deen and those bid'ats which have been cooked up and that which was not prevalent in the time of Rasulullah (S.A.W.) and the Kulafaah-e-Rashideen (R.A.) even if be the likeness the whiteness of the brightness of the morning – Allah Taala does not catch this Faqeer and those who are connected to him in those new invented things – And does not make us crazy (dazzle) on its beauty (eternal) by the Barakaah of Rasulullah (S.A.W.). (Daftar 1, Maktoob 186)

We repeat the above Duaa of Mujatadi for ourselves, for you and for all the Muslims.

From the last Hadith quoted we know the detestment and aversion of Rasulullah (S.A.W.) for bid'at and discovered that bid'at is evil because due to this filth of bid'at, alteration and change becomes essential in Deen. To explain, Allah Taala has revealed a most perfect, complete Deen till Qiyaamah and why Muslims are required to adhere to the Deen, this requirement of adherence is when the Deen is not attested, changed, added to, subtracted from or interpreted. Just like the Deen of the previous nations were changed grossly by its followers whims and fancies, completely changing its shape and structure – our Deen Insha Allah will not reach such a tragedy and miserable fate. Thus Bid'atees tries to besmirch the face of Deen of Islam and open the doors of change and alteration. But because of Allah Taala has Himself promised the protection of Deen, that is why from His mercy He arranges for the above. Deen has been made clear and pure in every era from the whims and fancies of man's bid'at and interpretation. Whenever the bid'atees wanted to throw dust and dirt at the face of Deen then immediately the Ulama-e-Rabbani stood up, uprooting the problems and keeping the face of Deen shining and bright. Rasulullah (S.A.W.) said: "In every era to come there will be such bearers of knowledge who clean the alterations of the extremists, the errors of the Ahle Baatil and false interpretations of the ignorant ones." (Mishkaat P36)

According to the Mujaddid Alf-e-Thaani (R.A.):

> "The negligence and indifference regarding Deeni matters of this age are because of the Ulama-e-soo'. Their niyyats have become corrupted. Yes, of course, those Ulama who are not attached to the world and its pomp and have no desire for rank and wealth, they are the noblest of creation. Tomorrow on the Day of Qiyaamah, the link which these Ulama (of the Aakhirat) expended in the blood of the Shuhadaa (martyrs) and the ink will be heavier." (Maktoob 33, Daftar 11)

> "Most fortunate is he who in these forlorn times of Islam revives a Sunnah among the Sunnah of Rasulullah (S.A.W.) and eradicates a bid'ah practice."

A thousand years have passed since the appearance of Rasulullah (S.A.W.) and the signs of Qiyaamah have set motion their train. In view of the remoteness of the age of Nabuwat (Prophet Hood) from our day, the Sunnah has become hidden. Bid'ah, because of falsehood has disseminated.
He who overlooks the Qur'an and the Sunnah is not the object of our concern. Shaikh Sa'di (R.A.) said: "The answer of one who does not obtain salvation through the Qur'an and the Hadith, is that you refrain from answering him (when he engages you in discussion)."

(Hadrat Mujaddid Alf-e-Thaani –R.A.)

Imam Rabbaani (R.A.) said:

> "In the past, Islam was powerful and it could carry the darkness of bid'ah. It is, therefore, quite possible that engulfed by Noor of Islam (i.e. past Islam), the darkness of some innovated practices was lit up and appeared to dazzle (with reflected glitter), hence such practices were described as hasanah and noor.
> But in the prevalent times, Islam is weak and does not posses the strength to bear the darkness of bid'ah." (Maktoob 23, Daftar 11)

Hadrat Mujaddid Alf-e-Thaani (R.A.) said"

> "MAY ALLAH TAALA GRANT THE ULAMA OF THE TIME THE TAUFEEQ OF NOT HAVING THE AUDACITY TO DESCRIBE ANY BID'AH AS BEING HASAN (BEAUTIFUL) EVEN IF THE BID'AH IN THEIR SIGHT APPEARS TO BE LIKE THE GLITTERING RAYS OF MORNING LIGHT BECAUSE IN ANYHING OTHER THAN THE SUNNAH, THE DECEPTION OF SHAITAAN PLAYS AN IMPORTANT ROLE." (Maktoob 23, Daftar 11)

All praise due to Allah that we have falsified the bid'atees who have never succeeded in appalling the beautiful face of Deen. For Allah Taala has Himself arranged for this protection. However

there is no doubt that the Bid'atees invents and keeps his business prosperous and misleading the ignorant masses.

WHY PEOPLE INVENT NEW THINGS IN DEEN?

Perhaps you may inquire why people invent new things in Deen. Why the fear of Allah Taala does not prevent them? The above will be understood if we examine in brief some reasons for inventing bid'at?

(1) First cause for bid'at is ignorance. In Bid'at there is an apparent and eternal show, display and glitter and man is beheld and hypnotized by looking at this external glamour and dazzle. The nafs (lower base self) makes the person feel that this is such a nice thing, how can Shari'ah prohibit it? Thus he makes this external beauty of the action and his likings the criteria and sticks to the Bid'at without viewing its internal flaws and defects – as if to them he is blind to the internal. It is like adorning an ugly leper with beautiful clothing. The people who do not know the internal will think that this person is from Jannah and will fall in love with the external, because the common man's observation is united to the surface only that is why he displays more love for the astray bid'at with all its external evil than the beautiful bid'at with all its internal fragrance. Moreover those treacherous people who understand this physiological composition of man generally have a fertile soil to plant their evil astray bid'at.

(2) Second cause is the accursed Satan who is the arch enemy of Islam and the Sunnah of the Mubarak of our Beloved Rasulullah (S.A.W.), that for Hadrat Adam (A.S.) to go to Jannah there is one way which Satan has seen – so using all efforts and methods tries to mislead man into major sin. All his (Satan's) efforts are actually washed away once man seeks forgiveness in the court of Allah Taala. It appears in the Hadith that when Satan was thrown out of Jannah then he said that I have been accursed because of Adam (A.S.), I also take oath that as long as I have strength I will make astray his progeny. Allah Taala replied and said that by My Honour and Lofty Rank I swear that irrespective of what a big sin man commits – When he comes to my court and seeks forgiveness

(Ya Allah we have been foolish, forgive us) I will forgive them." (Mishkaat P.204)

Forgiveness and seeking pardon has broken the back of Satan. For Satan fears that once a sinner plea is accepted he becomes such a person that his wet clothing when squeezed becomes wudhu water for angels. That is why Satan has lured man into Bid'at for a bid'ati does not seek forgiveness, so even Satan sees no fear and danger from the Bid'ati.

Satan the accursed has tried the path and knows and teaches man to mislead him in various wrong baatil evil ways of misinterpretations so that haraam becomes halaal and prohibited turns into permissible (is twisted into). Then he also is an expert on the physiology of man, he leads astray many groups, many parties, many individuals in some special way or other, for every person a special way. Do we not see that by propaganda today we observe lies presented as truth, truth shown as false hood and falsehood as truth, the above is the lowest form of trickery of Satan. We are astonished to see man deny and find doubt in that which is so decisively proven like the brightness of the day. Allah Taala speaks of the tactics of Satan and states:
"That Satan adorns their actions (making it look good and beautiful)."

To create doubts concerning the Deen-e-Haq and invent new ideologies and bid'ats and present them in a colorful fashion to man is the job of Satan, by which without doubt and hindrance Satan misleads the creation of Allah Taala.

The constituents of bid'ah are destructive to the Deen. Honouring a bid'ati (one who commits bid'ah) is a factor contributing to the destruction of Islam. People of the past perhaps saw some beauty in bid'ah, but this Faqeer (Imam Rabbaani referring to himself) is not in agreement with them on such issues. I do not consider any part of bid'ah to be hasanah (beautiful). On the contrary, I discern nothing but darkness and evil in bid'ah. Rasulullah (S.A.W.) said that every bid'ah is dhalaal (deviation which leads one away from the Deen). One's safety is thus dependant on following the Sunnah, and one's destruction is coupled with bid'ah." (Maktoob 23, Daftar 11)

I repeat, those who do not pay respect which is due to our Holy Prophet (S.A.W.) and light-heartedly disregard his Sunnah can never attain the rank of a true mystic (Aarif). Do not be fascinated by his apparent self-renunciation, performance of spiritual feats, act of piety and resignation to Allah and talking about sublime things, as salvation entirely depends on strict obedience of Shari'ah and the Sunnah of the Holy Prophet (S.A.W.). The mark of distinction between right and wrong is complete submission to the dictates of the Holy Prophet (S.A.W.).

Hadrat Abdullah bin Mubarak has affirmed, "Whoever does not pay respect to the Prophet (S.A.W.) is deprived of his love of Sunnah. Whoever neglects Sunnah will become slack in the performance of obligatory ritual and as a result of this he will have no intuition (Ma'rafat) left in him."

(3) The third cause for bid'at is love for fame of position and want of pomp, which is cancerous illness. This is a natural constituent in man that he likes new things, he is fascinated by it and grabs hold of anything new (as long as it has a beautiful external cover) that is why those desirous of fame constantly extract and invent new affairs in Deen. It is stated in a Hadith: - Abu Hurairah (R.A.) reported that Rasulullah (S.A.W.) said: "The false Dajjals will come to you with false traditions which you or your forefathers have never heard. To be careful of them (save yourself from them) so that they do not misguide you and put you to trials." (Mishkaat P28)

Bid'at is diametrically opposed to Sunnah. In fact, it is the very anti-thesis of Sunnah. For every Bid'at practiced one Sunnah of the Holy Prophet (S.A.W.) is replaced. Rasulullah (S.A.W.) makes reference to this:

"NEVER DO A PEOPLE MAKE AN INNOVATION BUT THE LIKE OF IT IS WITHDRAWN FROM SUNNAH. SO HOLDING FAST TO MY SUNNAH IS BETTER THAN INNOVATION."

Rasulullah (S.A.W.) condemned Bid'at in no uncertain terms. Once while addressing Hadrat Aishah (R.A.) he warned:

> "O AISHAH! THE PEOPLE WHO BROUGHT ABOUT DIFFERENCES IN RELIGION ARE EITHER FOLLOWERS OF BID'AT OR SEEKERS AFTER WORLDLY PLEASURES. THEY EVEN CAN NOT THINK OF MAKING PENITENCE. I HAVE NOTHING TO DO WITH THEM AND THEY HAVE NOTHING TO DO WITH ME."

Be away from peers who act in contravention of Shari'ah:

Be careful and keep away from a person who is exercising the functions of a preceptor (PEER) but who in his actions habitually neglects the commandments of Shari'ah. Beware, Beware, do not go unto him – rather do not live in a city in which such an imposter **-----incomplete-------**

Hadrat Moulana Rumi (R.A.) said: "There are many Iblees (devils) in human form. Do not become their disciples and hear not their talks."

Rasulullah (S.A.W.) said: "After me some men will lead you in your affairs (Deen). They will eliminate Sunnah with Bid'ah."

(Jaamiul Uloom)

An important factor which caused the adoption of bid'at is following the ways, customs, rituals, and manners, forms of worship in total or partially of the Non-Believers. It is a natural principal of culture and environmental influence that when different cultural groups intermingle then unconsciously they effect and influence each other. That nation which does not protect its special distinctive features looses its identity.

Hadrat Aamir bin Sa'd (R.A.) narrating from his father says that Rasulullah (S.AW.) said: "Maintain clean the area in front of your houses and do not imitate the Jews." (Tirmidhi)

Hadrat Rukaanah (R.A.) narrates that Rasulullah (S.A.W.) said:
"The turban tied on top of a Topy is a differentiating factor between the Mushrikeen and us." (Tirmidhi)

Wearing of turbans is common to both Muslims and Non-Muslims. The Islamic aversion for imitation of Non-Muslims is so great that it is considered necessary to create a difference in the wearing of the turban even if such difference was not visibly discernable. Hence, Rasulullah (S.A.W.) ordered Muslims who donned the turban to have a Topy on as well. The turban will be tied on top of the Topy.

Hadrat ibn Umar (R.A.) narrates that Rasulullah (S.A.W.) said:
"Whoever imitates a nation (in its ways and culture) becomes one of them." (Ahmad, Abu Dawood)

If a Muslim adopts the appearance of the Kaafir and Faasiq, he will be associated with them in the sin.
Hadrat Hajjaj bin Hasan (R.A.) narrates:
"We went to meet Hadrat Anas (R.A.) (the prominent Sahabi; on this occasion Hajjaj was a little boy). My sister Mugheera told me that at that time I was a little kid and I had two plaits on my head. Hadrat Anas (R.A.) rubbed his hand over my head, made duaa for Barakaah and said: "Cut off these plaits because this is the style of the Jews."
(Abu Dawood)
This is a common phenomenon with those nations which are over powered by others; they have a tendency to loose their culture to the empowering nation. Muslims when they were victorious and powerful were able to influence other nations for they cherished Imaan but we have made cold and slow the movements of our hearts, as nations began to influence us.

Sufficient proof of the above is that how 'modern' Muslims adopted English cultures. Sometimes those foreign influences results in classifying their rites, customs and rituals as part of our Deen and we try to prove its permissibility even, which is the secret behind the fact that in every place Muslims are involved in different types of Bid'at. The bid'at prevalent in India or Pakistan will not be found in the Arab states while many bid'ats in Egypt and Syria will not be seen in India or Pakistan. Moreover we in South Africa will have more or less the same bid'at as those in India or Pakistan, for our roots are there and the causes for indulging in bid'at in those countries also applies to us.

No doubt in India, Islam spread widely and rapidly but sadly for the converts there was no proper Deeni education and follow up, that is why they left the Hindu religion and entered the circle of Islam without freeing themselves from their customs and rituals – moreover because now the mixing was intensified, their Hindu ways were maintained and further still made in roads unto Muslims also. That is why during wedding and death occasions many customs Muslims are steeped in, originate from Hinduism and women folk know more about them than men. These are germs which have crept from Hinduism, as affirmed by a Non-Muslim Aalim Moulana Ubaidullah Sindhi in his book 'Tahfa-tul-Hind'. We are definitely not saying that all rituals done by Muslims have their roots in Hinduism or that all Muslims are involved in it, but our purpose is to state that many customs and rituals which have no Islamic proof but have roots in the Hindu faith and influenced by the majority Hindu population in areas and due to the fact Muslims were in the minority and did not have the opportunity to obtain Islamic Knowledge and up bringing, their names even were of Hindu origin and even kept tuffs of hair on their heads. This adoption has now become second nature to them and now reached such a stage were their husbands who are now receiving some Deeni education that "New, New Molvies, new, new Laws", for the rituals etc. which they have accepted has now attained a separate definite position and status in Deen, and teaching of Rasulullah (S.A.W.) from which they were always unaware and ignorant of has become new Deen.

HOW TO DIFFERENTATE BETWEEN SUNNAH AND BID'AT?

Now we will mention some principals by which one can easily differentiate Sunnah and bid'at. Keeping in mind that the basic principal is what has already being stated i.e. that which was not prevalent in the Khairul Quroon and now introduced as part of Deen.

Identification of Ahle Bid'at:

Bid'at on the other hand is the arch-enemy of Sunnah and invites the Wrath of Allah Taala. Hadrat Moulana Badre Alam (R.A.), a great religious divine, whose life was dedicated to practicing and up holding the Sunnah of Rasulullah (S.A.W.), while commenting on the evil of Bid'at, avers:

"It has become difficult these days to distinguish Bid'at from Sunnah as everyone claims to be following the latter. Hence in order to mark out a person who is addicted to Bid'at it would be necessary to examine the habits of his usual associates. If the latter are found to practice Bid'at, without being frankly reprimanded by that person, that it is a sure sign of the fact that he is of the same category as his close friends. Persons who perform patent rites of Bid'at such as Meelad Shareef, Qiyaam (i.e. to stand up in feign reverence during "Meelad") and celebration of Annual Urs' (death anniversary of saints) must belong to that group even though in other respects they may be observing Sunnah."

Shari'ah has prescribed certain actions or deeds for a particular time. Now when we due to our opinion and desires we take that very action and place it via different position then it becomes bid'at, e.g. (1) In salaah Durood Shareef is read after attahiyaat, now if we by some sort of deduction read Durood Shareef before attahiyaat, then what and why will it be wrong? This deduction of ours will be wrong. To read Durood Shareef before attahiyaat will be bid'at. The Jurist consultants have clearly stated that if any person forgetfully starts Durood Shareef before attahiyaat but only says 'Allahumma Salli Alla" then Sajda Sahu (sajda for error), it is not waajib (compulsory) for the statement if not complete but if he has to say till 'Muhammad' then Sajda Sahu is compulsory and if not made (Sajda Sahu) then he has to repeat that salaah.

(2) For example a person says that we can read 'As-salaat was salaam alaika Ya Rasulullah' by the grave of our Nabi (S.A.W.), so we can read the same at home irrespective of the distance away from the blessed resting place of our Nabi (S.A.W.). This deduction is also bid'at for Fuqaa-e-Ummah have stated that those words are for a special place and if permissibility existed for saying the above in other places, it should be granted validity in Shari'ah (sanction) and our Pious Predecessors should have acted upon it.

Hadrat Zaid bin Arqam (R.A.) narrates that Rasulullah (S.A.W.) said:

“Verily, Allah Taala loves silence at the time of making tilaawat of the Qur’an; at the time of fighting in the battlefield; and, with the Janazah.” (Tafseer ibn Katheer)

Hadrat Qais bin Ubadah (R.A.) narrates:
“The Companions of Rasulullah (S.A.W.) disliked the raising of voices on three occasions, viz., at the Janazah, in the Battlefield and when making Zikr.” (Bahrur Ra-iq)

“It is incumbent upon those who follow the Janazah to maintain silence. It is forbidden that they raise their voices with zikr and recitation of the Qur’an.” (Alamghiri)

The venerable companions of Rasulullah (S.A.W.) too were averse to innovations and practices that were contrary to the Sunnah. They were strict and uncompromising in matters that would normally appear to be trivial in nature to us. They were so much enchanted with the auspicious practices of the Holy Prophet (S.A.W.) that they would not hesitate to censure even the mightiest of the mighty for acts that were contrary to the Sunnah.
We can gauge the extent of abhorrence displayed by the Sahabahs for acts of Bid’at from the under mentioned instances:
(1) Expression of repugnance at tathweeb (call for earning reward) after the prayer-call: -
(a) A Muezzin in the glorious Makkah, uttered tathweeb after the morning prayer-call (i.e. to call the people, he shouted: “The congregation is ready!”). At this Hadrat Umar Farooq reprimanded him severely saying: “Was not what you said in the prayer-call (“Come to prayer”) sufficient for us?” (Kifayah, vol. 1, p. 48)

(b) When Hadrat Ali heard a Muezzin saying tathweeb after the prayer-cal for Esha, he angrily ordered: “Drive out this innovator from the mosque.” (Iqamat ul-Hujjah, p. 7; Bahru’r-Ra’iq, vol. 1, p.261)

(c) Hadrat Ibn Umar heard a Muezzin uttering tathweeb after the prayer-call for the Zuhr and he became so angry that he said to his companion (because, in the last part of his life, he had become blind):

"Take me away from this innovator." He went away from that mosque and did not offer prayer there. (Tirmidhi, vol. 1, p. 28; Abu Dawood, vol. 1, p. 86; Al-Alitesam, vol. 4, p. 224)

(2) Boycott of a function which contrary to the Sunnah: - Hadrat Uthman b, 'Abdil-'As' was invited to attend a circumcision ceremony. Refusing to attend it, he said: "During the Holy Prophet (S.A.W.)'s auspicious time, neither would we attend such ceremonies nor were we invited." (Musnad-e-Imam Ahmad, vol.4, p.217)

(3) Warning at untimely performance of the supererogatory prayer: - Hadrat Ibn Abbas on seeing Hadrat Ta'ous offering nafil prayer after Asr stopped him from doing so and warned: "It is against the Sunnah."

All Sahabah (R.A.) in Rasulullah (S.A.W.)'s estimation were Stars of Hidaayah. However, certain Sahabah excelled in certain attributes, and, in most cases Rasulullah (S.A.W.) established the validity of the distinguishing attributes par excellence of the various Sahabah by means of His (S.A.W.) personal testimony. Describing the par excellence of Hadrat Abdullah ibn Mas'ud (R.A.), Rasulullah (S.A.W.) asserted:
"Whatever Ibn Mas'ud prefers for you, I too prefer that for you and am pleased with it." (Mustadrak)

In Fataawa Qaazi Khan, the following narration in refutation of bid'ah appears:
"Ibn Mas'ud (R.A.) heard that a group of people congregated in the Masjid for the purpose of reciting aloud Tahleel and Durood upon Rasulullah (S.A.W.). He went towards them and exclaimed:
"This was not practiced during the time of Rasulullah (S.A.W.). I regard you as bid'atees (innovators)."
Abdullah ibn Mas'ud continued to repeat: 'You are innovators', until he finally ejected them from the Masjid."

This incident as well as many similar incidents, demonstrates very clearly that the Sahabah regarded the introduction of a new form for an Ibaadah, as bid'ah to be shunned. There is absolutely no argument

against the recitation of Tahleel (to recite Laa illaha illallaah) and Durood, but nevertheless, this eminent Sahabi expelled the group from the Masjid. The expulsion was not because they recited Tahleel and Durood, but because of the anti-Sunnah mode of recitation – a mode which neither Rasulullah (S.A.W.) nor his Sahabah (R.A.) knew.

Hadrat Abdullah bin Umar, the eminent Sahabi of Nabi (S.A.W.) once observed some people raising their hands higher than their breasts while making duaa. He then remarked:

"Verily, your raising your hands (in this fashion) is bid'ah (innovation). Rasulullah (S.A.W.) never raised his hands higher than this (i.e. the breast). (Ahmad)

Salaat-ud-Dhuhaa (Chaasth salaat) is a Sunnah practice of great merit. However, it remains a practice of the Sunnah as long as it is fulfilled in accordance with the custom of the Sunnah.

Once Mujaahid and Urwah bin Zubair (R.A.) entered the Masjid and observed Abdullah bin Umar, the Sahabi (R.A.) seated near to the room of Hadrat Aishah (R.A.). People in the Masjid were performing Salaat-ud-Dhuhaa. When Mujaahid asked Abdullah bin Umar (R.A.) regarding the salaat which was being performed in the Masjid, he replied: "IT IS BID'AH." (Bukhari)

Although the Chaasth Salaat is an established Sunnah Salaah, however, because people were performing it in an organized congregational form, which was contrary to the manner in which the Sahabah executed this Ibaadah, Abdullah bin Umar (R.A.) branded it as a Bid'ah. True Islamic Ibaadah, therefore, is not an act which assumes merely the form of an Ibaadah, but an act which finds support and sanction in the Shari'ah. The manner of executing the Ibaadah must not conflict or be at variance with the mode ordained by Allah Taala, and, the mode ordained by Allah Taala is that which Rasulullah (S.A.W.) upheld and propagated.

“Raising the voice with Zikr and tilaawat of the Qur’an (while following the Janazah), and reciting statements such as: “Kullu hay-yin yamutu.” (Every living thing will die) are Bid’ah.” (Siraajiyah)

Once Hadrat Ali (R.A.) saw a man performing two rak’ats salaah on Eid Day, prior to the Eid Salaah. Ali (R.A.) forbade the man from the Salaah. The man then said: “O Ameer ul Mumineen! I know that Allah Taala does not punish one for performing Salaah.” Hadrat Ali (R.A.) replied: “Verily, I know that Allah Taala does not reward an act (of Ibaadah) unless practiced or exhorted by Rasulullah (S.A.W.). Hence, your salaat is a futile act and indulgence in Futility is Haraam. Perhaps Allah Taala will chastise you for your opposition to Rasulullah (S.A.W.).” (Nazmul Bayaan)

(4) e.g. A man sneezed before Hadrat Abdullah ibn Umar (R.A.) and exclaimed: - “Praise be to Allah and salutations be upon Allah’s Prophet (S.A.W.)!” The second clause “And salutations be upon Allah’s Prophet (S.A.W.)” is quite correct in so far as its meaning is concerned but it is against the Sunnah on this occasion hence the afore said Holy Companion (R.A.) immediately warned him saying: “This is not the Holy Nabi (S.A.W.)’s instructions.”
(Tirmidhi vol.2, p.98- Mishkaat p 406)

Similarly another e.g. (5) is to give azaan at the graveside. All know that to give azaan 5 times daily is proven and for the Eid namaazes, fear and eclipse salaah, rain and Janazah salaah no azaan or iqaamat is proven. Now if someone deduces that the purpose of azaan is to make people aware and inform them and in all namaazes this is needed then all those salaah for which azaan and iqaamat is not proven, to state and insist azaan must be given – then this sort of deduction is wrong and erroneous, for if the reason was the basic cause for 5 daily azaan then for other namaazes also azaan should have been called – (whereas the simple reason is that azaan for 5 daily salaah is proven in Shari’ah while the other salaahs no proof is available).

OR

Someone deduces that since it is stated in the Hadith that Satan runs away on hearing azaan so after burial azaan must be called at the

grave, then this deduction is also wrong for Satan attacks are on living persons, so that person who has died, what is Satan work with him? And moreover if this was true, then Rasulullah (S.A.W.), Sahabah (R.A.) and Taabe'een (R.A.) should have done it and we have no proof that they did it, that is why Fuqaa, Ahle Sunnah wal Jama'at have classified it as Bid'at.

Allaamah ibn Humaam (R.A.) writes:
"Every practice which is not established by the Sunnah is forbidden at the graveside. Among the established Sunnah practices are ziyarah (visiting the graves) and duaa (praying to Allah Taala for the dead). The duaa at the graveside should be made standing as Rasulullah (S.A.W.) had done when he went to (the cemetery) Baqee."
Hadrat Allaamah ibn Hajar Asqalani (R.A.) states in his Fataawa that to give Azaan at the graveside is bid'ah. (Shaami)

Allaamah Shaami (R.A.) in chapter of Azaan writes from the margin of Bahrur-ul-Ra'iq that some Soofies drawing analogy on azaan at birth say that it is mandoob – desirable to give azaan during burial but Ibn Hajar (R.A.) refuses (refutes) this analogy in Ebab (Dum-e-Muktaar, P.375, vol.1 – new print) and regarding burial of the dead writes only about the masnoon way of burial and in it lies indication that there is no azaan on burial (at the graveside), like the norm of the day and Ibn Hajar (R.A.) has classified in his fatwa that this action (azaan on burial at graveside) is bid'at."

(Dum-e-Muktaar, vol.2, P.235)

(5) Another example is the customary shaking of hands after salaah. Shari'ah has made it Sunnah to greet and shake hands for those that are coming from outside – but while sitting in a gathering or congregation people also suddenly shake hands and to embrace has being declared as vain and futile by the Pious Predecessors and it was not practiced amongst them. Thereafter due to some unknown wisdom some people began to shake hands after Fajr, Asr and on Two Eids thus leading the Ulama of the Ahle Sunnah wal Jama'at to declare it as bid'at. Shaikh Abdul Haq Muhaddith Delhi (R.A.) writes on vol. 4, p.22 in his commentary of Mishkaat Ashaat-ul-

> Lamhaat, chapter on Shaking Hands – "This which some people after the daily salaah or after Jumma salaat shake hands is no sort of Sunnah – it is Bid'at."

Mullah Ali Qari (R.A.) writes on the margin of Mishkaat p.401 as commentary that "this is the reason why some of our Ulama have clearly stated that it is makrooh. In this condition it is included in the detested (accursed) bid'at." Allaamah Ibn Abidideen Shaami (R.A.) writes in Dum-e-Muktaar vol.2, p.235 that "and some of our (Hanafi) Ulama and others have clearly stated that after namaaz this customary act of shaking hands is makrooh, knowing fully well that to shake hands is Sunnah – its becoming makrooh and bid'at can be nothing except that to shake hands on this special occasion has not been recorded by the Pious Predecessors.

Musaafaha (shaking hands) at the appropriate time is a practice of the Sunnah. However, on certain occasions shaking hands is contrary to the Sunnah. When it stands in conflict with the Sunnah, it degenerates into a bid'ah which has to be shunned. Several authentic Law books of Islam have branded musaafaha after daily salaah and Jumma Salaah, it has been described as bid'ah to shake hands on these occasions. The following Books of Islam brand musaafaha at the wrong time as bid'ah:

At-tarsheeh of Allaamah Tibi, Multaqat, Idhaahul Mataalib, Khulaasatul Fiqh, Kaafi, Majaalisul Abraar, Mudkhal, Fataawa ibn Hajar, etc.

Allaamah Tibi (R.A.) states:
"Musaafah after every salaat is forbidden (makrooh Tahrimi) in all circumstances because it is of the practices of the Rawaafidh. And, this same rule applies to muaanaqah (embracing)." (Al-Junnah)

Allaamah Shaatibi (R.A.) writes:
No proof exists in the Shari'ah to indicate that these occasions (i.e. after salaah) are specialized for it (musaafaha). In fact it is Makrooh."
(Al-I'tiswaam)

These are just some of the numerous examples available to explain the principle stated, in brief, if Shari'ah has specified any action to be done at a particular place and time then to do it at any other place and time becomes bid'ah.

When Shari'ah has left something general (open), in it from our side to add specifications and limitations is bid'at.
Example, Shari'ah has specified no time for visiting of graves. Now to specify some time to visit some saint's grave and to regard it as essential is bid'at. Hadrat Shah Abdul Aziz Muhaddith Delhi (R.A.) was questioned that to specify a date to visit the grave or to go to the Urs which takes place on a specified day is correct or not? Replying he writes: "To specify a time to visit graves is bid'at and to visit graves is Sunnah. To specify time was not prevalent amongst the Pious Predecessors and this bid'at is of the type that its original is ja'iz (permissible) but specification of time is bid'at, its e.g. is like to shake hands which is customary in the countries of Turaan etc. but if for the deceased one makes duaa or for duaa one has a Urs day, there is nothing wrong in it but to make it compulsory or essential is bid'at – like that which has passed above (Fatawa- Azizia vol.1, p.89). Moreover today (those days) what un-Islamic activities take place in Urs of Saints and all the nonsense that prevails; there can be no one in his right frame of mind regard it as permissible.

Badrul Aini states in Sharhul Bukhari:
"Verily, in this age it is forbidden for women to visit the cemetery, especially the women of the cities because their emergence contains the elements of fitnah and fasaad (mischief)."

For Shari'ah has not specified any time for making Esaale Sawaab for Rasulullah (S.A.W.), saints or Muslims in general. Whenever man wants he can make Esaale Sawaab, so to specify a particular time and special methods and to hold steadfast on it with essentiality outlook is bid'at. Hadrat Shah Abdul Aziz (R.A.) was questioned regarding sending of Esaale Sawaab to the soul of Rasulullah (S.A.W.) and Hadrat Husain (R.A.) and Ahle Bait by way of cooking food is correct or not? Replying Shah Saheb writes: "For this work to specify day, time and month is bid'at. Yes if done on such a time when sawaab of

deeds increase e.g. in Ramadan when deeds sawaab (blessings) are multiplied 70 times (fold), and then there is no objection, for Rasulullah (S.A.W.) has encouraged doing of deeds in Ramadan. For Hadrat Ali (R.A.) has said that the action which Rasulullah (S.A.W.) has not encouraged and to specify time for it is futile and it is against the Sunnah of Rasulullah (S.A.W.) is haraam and will be surely rejected and if you so desire then secretly give charity on whatever day so that there is no show or glory." (Fatawa Azizia p.93)

Along this same principal the Ahle Sunnah Ulama have declared the 3, 7, 9 and 40th day death ceremonies as bid'at. Shaikh Abdul Haq Muhaddith Delhewi (R.A.) in commentary of Safar-ul-Sadaadaat writes:
"It was not the habit of Rasulullah (S.A.W.) to gather other than janazah salaah and to read Qur'an and make Khatam, not near the grave nor in any place – all this is bid'at and makrooh (detested) – Yes to condole and sympathize with the deceased family and to encourage then to be patient is Sunnah and preferable but this 3rd day special gathering and to place others under difficulties and the declared persons wealth and property which becomes the right of orphans is spent with permission (distribution) is bid'at and haraam. (p.273)
From this we gather that the ceremony of 'Qul' by which we gather against the Sunnah is bid'at. One can individually make tasbeeh, recite the Qur'an, Durood Shareef and give Sadaqah and charity for the deceased home and to eat from his wealth and to make others eat is definitely against the Shari'ah.
Hadrat Qaazi Thanullualh Panipathi (R.A.) writes in his 'Wasiaat Nama' – "after my death, the religious customs like 10 days, 20 days, ½ yearly, yearly must not be done, for Rasulullah (S.A.W.) did not keep as permissible to grief for more than 3 days but made it haraam (prohibited)." (Mala Budha ------p.160)

Food being cooked at the house of the Mayyit:

Among the customs of the grave-worshippers is to prepare special meals at the home of the deceased on the first or third or seventh day. Rejecting this custom, Molvie Radha Khan says:

“The food which is prepared on the first or third or seventh day of the Mayyit is makrooh and prohibited.” (Jalius Saut, p.3)

In the same book, Jalius Saut on page 3, he writes:
“It is prohibited to accept this invitation (i.e. to attend these food gatherings).”
It is necessary that members of the Qabar Pujaari sect study some of the books of their spiritual father, Molvie Ahmad Radha Khan, especially those books in which he refutes the bid’ati customs of the ignorant ones. Such a study will assist in dispelling some of the confusion created by the bid’ati peers in the interests of their worldly desires. Ordinary members of the Qabar Pujaari sect will then realize that what the Ulama of Deoband are proclaiming is not Wahabi’ism or anything other than the Sunnah of Rasulullah (S.A.W.).

If condemnation of the evil customs of grave-worshipping is Wahabi’ism, we are afraid that after a careful study of certain books of Radha Khan, the Qabar Pujaari leaders will have to brand Molvie Ahmad Radha Khan too and include him as well in their list of epithets among which the ‘titles’ Kaafir and wahaabi are favorites.
We, the Ulama of Deoband do not forbid Isaale Sawaab (i.e. dispatching sawaab for the dead), but we forbid the evil accretions which accompany this permissible practice. We reform and rectify. The day the reformation is generally achieved, we shall refrain from this topic. But, as long as the errors have not been rectified and the custom not been reformed, we shall proclaim, most certainly: ‘It is not permissible! It is not permissible!’

(Hakimul Ummah Moulana Ashraf Ali Thanvi)

Allaamah Shaami (R.A.) writes from Fatahul Qadeer: -
“To invite for a feast by the deceased family is makrooh, for (feast) in Shari’ah is for happy occasions, not for occasions of grief. Imam Ahmad (R.A.) and Ibn Majah relate via valid and authentic narrators from Hadrat Jabir bin Abdullah (R.A.) that we regard to gather (classify) at the house of deceased and to prepare food as **-----------.**

(Dum-e-Mukhtaar, vol.2, p.240)

Furthermore Allaamah Shaami writes from Fatawa Bazzazia:

"It is detested (makrooh) to prepare food on the 1st day, 3rd and after a week and on the 3rd week to take food to the grave, to organize for the recitation of the Qur'an, for Khatams, to gather Pious Ones and (Qaries) to read (to recite) Surah An'aam and Ikhlaas. Result is that to feed people for Qur'an recitation is makrooh (detested)."

He goes further to write, "In our Mazhab (Hanafi) and Shafee those actions are makrooh (Tahrimi) - near prohibited haraam – especially when there is in the heirs (of the deceased) non-mature ones and non-present ones. Without even considering the above, in the occasions there are many detested actions taking place, e.g. many candles and lamps are lit, the drums is beaten, song sung with joy, women and young beardless lads gathering, money taken as wages for reading Qur'an and Khatam etc. These which we can observe in our times and for these actions to be haraam and baatil, there is no shadow of doubt."

In whatever, condition Shari'ah has prescribed the doing of a certain action, to perform it in that way is compulsory and to change or alter that condition is haraam and bid'at. E.g. (1) in the day the Qiraat in namaazes is softly (silent) and evening salaah, Jumma and Eid salaah is audible (loud) Qiraat. If someone due to joy read loud in Zuhr and Asr then his action is not permissible and bid'at. Or e.g. (2) in those salaah whose Qiraat is loud he has to read Subhana kallah humma, Auzubillah, Bismillah softly (silently). If some person reads the above also loud then it will not be permissible. Or e.g. (3) Hadrat Abdullah bin Mughafall (R.A.)'s son reports from his father that he enquired from his father that how is it to read Bismillah aloud before Surah Faatiha? Son, this is bid'at. I have followed Rasulullah (S.A.W.), Abu Bakr and Umar; they did not read Bismillah loudly. Or (4) after completion of salaah, we find in the Hadith various duaas and zikrs to make, but Rasulullah (S.A.W.) nor the Sahabahs (R.A.) made those zikrs or duaas aloud, but everyone should recite individually. From this we conclude that Shari'ah desires from us this very condition and method after the Salaat and the Ummah has been instructed to do so. But in some Masjids we find the very opposite, that sway, sway and in a loud voice in chorus recite the Kalimah Shareef (after salaat).

This method because it is not according to the way of Beloved Nabi (S.A.W.) and is not what is short in Shari'ah is bid'at.

That ibaadah for which Shari'ah has prescribed that it is to be done alone and to do it in congregation is bid'at e.g. fard salaat is read with congregation and the Shari'ah wants fard salaah to be read in congregation while nafil salaat's order is that it is read individually. That is why our Fuqaa have stated to read nafil salaah in congregation is makrooh and bid'at. Allaamah Shaami (R.A.) writes: "That is why the Fuqaa-e-Ummah have prohibited from gathering for 'namaaz-e-raqahib' (salaat for nearness) which has been started by some transgressors, for in these special nights to perform salaat in those ways (and conditions) has not been reported.
"Surely namaaz on its own is good in total."

(Dum-e-Mukhtaar, vol.2, p.335)

From the above we know the order for salaahs on nights of Shabe Baraat, Mi'raj, and Shabe-Qadr and to perform them in congregation. Or e.g. that ibaadah which is done in congregation its duaa after it is also congregational, but which ibaadah is done individually its duaa after it is also of individual nature. For it is not reported that Rasulullah (S.A.W.) and the Sahabah (R.A.) or Taabe'een that they made congregational duaa after Sunnah and nafil salaat. For around us there is a custom that people after the Sunnah and nafil wait for the Imam who completes his Sunnah and nafil and makes duaa to which the followers say Aameen, Aameen. (1) In salaah Aameen was said silently now loudly. Why?

But if one per-chance to join the duaa while some pious man is making it, there is no objection but to make a habit is bid'at. Or e.g. besides namaaz Shari'ah has not prescribed or ordered recitation of Tasbeeh or Zikr or Durood Shareef etc. in congregation but every person should read what he wants to read. Now to gather and to make zikr in congregation is bid'at. It is written in Fatawa Alamghiri from 'Muheet' that "to read in congregation Surah Kaafiroon till the end is makrooh for this is bid'at." It is not reported from the Sahabah and Taabe'een (R.A.). (P.217)

In Fatawa Bazzazia it is written from Fatawa Qari Khan that Ibn Mas'ud (R.A.) heard that a group of people congregated in the Masjid for this purpose of reciting aloud Tahleel and Durood upon Rasulullah (S.A.W.). He went towards them and exclaimed: "This was not practiced during the time of Rasulullah (S.A.W.). I regard you as bid'atees (innovators)." Abdullah ibn Mas'ud (R.A.) continued to repeat: "you are innovators," until he finally ejected them from the Masjid. (On marginal note of Fatawa Alamghiri vol.2. p.378)

From this we know that the custom of Friday in some Masjids which is to say Kalimah Tayyibah loudly and to sing Durood and Salaam is bid'at. It is compulsory to purify the masjid from the above or e.g. Shari'ah has laid a set way to perform the salaat Janazah, but has not given the teaching to make duaa in congregation after the Janazah salaah and Rasulullah (S.A.W.), the Sahabah and the Taabe'een should not make congregational duaa on this occasion. So to make congregational duaa after salaat-e-janazah and to make it a Sunnah is bid'at and there is no objection if every individual makes duaa after breaking the rows without lifting hands but to alter or change the recorded, proven way of Rasulullah (S.A.W.) is not permissible.

We hope that the big bid'ats prevailing have been discussed under these principals. The main principle of all is what we have stated earlier on that action which is not reported from Rasulullah (S.A.W.), Sahabah (R.A.) and Taabe'een (R.A.), to give it a status and position in Deen is bid'at.

Hereunder we state some essential benefits: -

Some people try to substantiate their bid'at with hotch potch narrations – they should remember that basic principle which the author of Dum-e-Mukhtaar has written from 'Khair-ul-Ramil' and Ibn Abiddin Shaami (R.A.) has written from Takreeb Suyati that to act upon a weak Hadith requires 3 conditions (in that Hadith) : -

(1) That the narration be not too weak, e.g. it has some narrator who is a liar or has been accused of lying.
(2) It comes under some general principle of Shari'ah.
(3) That does not regard it as Sunnah.

(Dum-e-Mukhtaar, vol.1, p.128)

We have seen some persons during the azaan and iqaamat kissing their thumbs on hearing the name of our Nabi (S.A.W.) and as proof they bring a narration by Hadrat Abu Bakr (R.A.). Unfortunately in that narration not one of the 3 above mentioned conditions are present, firstly the narration is so vague that experts on Ahaadeeth state it is fabricated and rejected. Secondly the narration does not come under any general principle of Deen and thirdly the doers of these actions not only regard it as Sunnah but as a important distinctive feature and symbol and Allaamah Shaami (R.A.) and many elders have said doing so is 'lying against Rasulullah (S.A.W.). That person who fabricated this narration did not consider due to his little intelligence that azaan and iqaamat does not take place once a day but 10 times a day. Now if one had to kiss thumbs during azaan and iqaamat, then just as the saying of azaan and iqaamat is practiced and accepted by every Muslim and can be heard all around, then this thumb kissing action should also be famous and practiced by all. Moreover it could have being present in every Hadith kitab.
Ulama Ummah have stated clearly that if there is an action carried out continuously in every era and against it there is an authentic Hadith then we should regard the Hadith as abrogated or make some interpretation which will denote collaboration between Hadith and action. One can refer to Imam Abu Bakr Jassass 'Akham-ul-Qur'an' for details. E.g. from 'Akham-ul-Qur'an' – "that is why our Ulama have given the Fatawa that if the sky is clear then for the Ramadan and Eid moon one or two witnesses are not enough, but witnesses must comprise of a large Jama'at so that there is no possibility of error to accept witnesses of an individual in the above case will mean that we are implying that thousands upon thousands of people in that area to be blind. For a narration to be classified as having its meaning broken (cut. Not complete, defective in someway) can result due to 4 conditions according to Imam Sarrasee (R.A.):

(1) That it is against the Kitab of Allah Taala (i.e. Qur'an).
(2) That it is against the continuous and famous Sunnah.
(3) It is such a masala (law) which is essential for every special and common man; it is against the actions of the Ummah.
(4) The Pious Predecessors deliberated on this masala (law) but no one gave any references.

(Principles of Sarrasee vol. 1, p364)

He further writes about the second condition that: “So is Khabar Wahid, that narration which has one narrator, when it is against the ‘famous Sunnah’, then (irrespective if the narrator is authentic) as regarded to action it will be termed as ‘cut’ or ‘broken’ for the Sunnah Mutawatil (continuous) is a proof of definite knowledge and is on the status (in the light of jurisprudence) of the kitab of Allah and that on which there is doubt it is rejected when contrast to definite, decisive knowledge. (p366)

Conceiving the above Imam Sarkasi (R.A.) has written a most important point and we should surely mention it here: “It is great knowledge to determine and differentiate between these two types of Ahaadeeth (narrators – authentic and weak) and it is a great method of preserving (the purity) of Deen – for bid’at and (following) the whims and desires becomes apparent from this very point (juncture) that they do not use as a criterion (yard stick) the Qur’an and famous Sunnah to judge their fabricated, imaginative narrations. Now ponder over this fact that all bid’at rotates around closing ones eyes to the kitab of Allah Taala and Sunnah of Rasulullah (S.A.W.) and continuous action of the Ummah while looking here and there for fallen and forsaken works and sayings, to make it part of deen. Then after that forcefully, (by twisting the interpretation etc.) to attach the Qur’an and Ahaadeeth to those fabricated issues – as Imam Sarkasi (R.A.) writes ‘Thus those who make those rare narrations principles of deen whereas there is doubt in linking (these narrations) to Rasulullah (S.A.W.) and further more one does not obtain definite knowledge from these narrations and then to start wrongly interpretating the Qur’an and Ahaadeeth so that it may be attached to these fabricated narrations, thus they have made that which supposed to be followed as one following their whims and fancies and bid’at. (P.367)

Precisely on this very criterion, yard stick, the narration of the story concerning kissing of thumbs is proven to be fabricated. For if we regard those narrations as correct and to act upon them will mean that we are falsifying the actions of Sahabah (R.A.), Taabe’een (R.A.) and the whole Ummah after them because if kissing thumbs lessen Rasulullah (S.A.W.) gave then it can never be possible that all the

Sahabah (R.A.) and Taabe'een (R.A.) did not kiss their thumbs 10 times a day and moreover it will not be possible that all the Ahaadeeth books will not be complete without kissing thumbs narration.
That action which is in itself 'mubah' (neutral – not stated whether the action is permissible or not) but has been mixed with bid'at or that action is now regarded as Sunnah then to do such an action is not ja'iz (not permissible). In the Ahaadeeth and Fiqh there are many examples under this principle, of which one is that the Ulama-e-Hanaf have written to make Sajda-e-Shukar (sajda of thanks giving) after salaat as makrooh. (Alamghiri - vol.1, p.136. Shaami vol.2 p.120)

In Dum-e-Mukhtaar, while discussing salaah of one on journey writes: -
"Sajda-e-Shukar" is mustahab, on this is the Fatawa but after namaazes it is makrooh for the ignorant have began to regard it as Sunnah or waajib and everything that is 'mubah' which results as the above becomes makrooh."
Allaamah Shaami (R.A.) adds on this that it is makrooh Tahrimi (near prohibited haraam) because a thing which is not of Deen is being forced into Deen. (Dum-e-Mukhtaar vol.2, p.120)

Shaikh ul Islam ibn Daqeeq (R.A.) states:
"If a Hadith is 'dha-eef' (weak), but not 'maudu' (fabricated), aml (practice) on it is permissible. However, if practicing on it leads to the establishing of a distinguishing or salient sign (separating one group from another) then practicing according to the 'dha-eef' Hadith will be forbidden." (Ahkamul Ahkaam)

Allaamah Shaatbi (R.A.) says:
"Some practices, in their own right, are permissible or even Mustahab. However, due to change in their rank or due to a fear of impending change in rank, it becomes necessary to abstain from them." (Al-I'tisaam)

Hadrat Shah Waliullah Muhaddith Dahlawi (R.A.), explaining the factors distorting the Deen, says that one such factor is: "That Sunnahs and mustahabs are accorded the pedestal of Wajibaat."
(Hujjatullahil Balighah)

Imam Ghazaali (R.A.) drives the point further home by declaring: "When a Sunnah becomes a 'shi-aar' (an outstanding feature) of the Ahle bid'ah, then we (the Ulama-e-Haqq) command abstention from it, feature a sign of recognition – of the Ahle bid'ah:
"When a Sunnah becomes a shi-aar of the Ahle bid'ah, then we command abstention from it, fearing imitation of the Ahle bid'ah."

(Imam Ghazaali)

The accepted Shar'i principle regarding the status of Mustahab (preferable) acts is:
"Verily, a Mustahab transforms into a Makrooh (i.e. Tahrimi) when it is feared that it (the mustahab act) will be accorded a higher (Shar'i) status." (Majma-ul Bihaar)

The aforementioned references amply illustrate the Shar'i standing of the custom of kissing the thumbs. Firstly; mention of it is made in only fabricated and weak narrations. No authentic Hadith mentions it. Secondly; the Shari'ah prescribes practicing on the basis of such fabricated and weak narrations. Thirdly; practicing on the strength of weak (not fabricated) narrations is conditionally permissible, the conditions being: (a) the Hadith should not be excessively weak, and (b) the practicer should not entertain the belief that he is executing a proven practice of Rasulullah (S.A.W.). Fourthly; if such a practice based on a weak Hadith is taken out of its permissible fold and accorded a higher Shar'i status, it (the practice) will become Islamically prohibited.
Every unbiased Muslim, every lover of the true Sunnah should now dispassionately examine the attitude attendant to the thumb kissing practice. A conclusion should then be sought on the basis of the Islamic principles outlined above. It will be realized that this thumb kissing practice substantiated on the basis of fabricated narrations (at most on the basis of weak narrations) has been assigned a rank totally out of proportion of its significance.
The beauty of Islam lies in that every ibaadah has a status and the status is maintained, its fruits will be repeated, otherwise we will surely have 'over-ripen' or 'under-ripen' spiritual benefits both having ill effects.

(3) A thing (matter, affair) is in itself mustahab and desirable but to do so constant and steadfast in doing in that slowly, slowly that one begins to think that it is essential and necessary and to look down on in disgust upon those who leave that act then that desired act becomes a sin and bid'at. Example: most of the time after salaah Rasulullah (S.A.W.) should turn in the right direction to face the followers, Hadrat Abdullah ibn Mas'ud (R.A.) while advising the people said, "Do not let Satan become a party to any of your salaah by thinking that it is essential to turn in the right direction for I have seen Rasulullah (S.A.W.) that some times he should fool (the followers) by turning in the left direction." (Mishkaat p.85)

(4) It is compulsory to leave that action which is similar to that of the Kufaar, sinners and Ahle bid'at, for in many Ahaadeeth we have been prevented from following the Kufaar and Sinners. In one Hadith it is stated: "That person who imitates a nation is counted as one of them."
(Mishkaat p.375)

Under this very principle the Ulama and Ahle Sunnah wal Jama'at have prevented us from dramatizing the Martyrdom of Hadrat Hussein (R.A.). It is written in Usul-ul-Safaar and Jami-e-Rumuz that: "They enquired from him whether it is permissible or not to mention the martyrdom of Hadrat Hussein (R.A.) on the 10th of Muharram? He replied, "It is not ja'iz for this is the **Shuir** (distinctive feature) of the Rawafiz (Shias) from (Al-Juna-li-ahle-Sunnah, p.140)
From this we know that all actions which are distinctive features of the Ahle Bid'at should be definitely left out (it is compulsory to leave it out).
(5) When there is no doubt whether an action is Sunnah or bid'at then to leave the Sunnah is better than acting on a bid'at.
(Bahr-ul-Ra'iq vol.2, p.21)

And in Dum-e-Mukhtaar vol.1, p.642 is written: "When there is doubt in any order whether this is Sunnah or Bid'at? Then to leave the Sunnah in comparison to act upon the bid'at is preferred from this principle all matters, orders are known in which there is difference of opinion whether it is Sunnah or Bid'at. When some say that, this matter is Sunnah while others say it is Bid'at.

Once one has read all the above points and thinks, then without hesitation one can easily conclude who are the true followers of the Ahle-Sunnah wal Jama'at. One should ponder carefully over the wasiyat of Hadrat Mujaddid Ali Thanvi (R.A.) and may Allah Taala grant us ability to act upon this advice: -

"As long as man does not abstain from such 'bid'ah hasanah' which is in reality 'bid'ah sayyiah' evil innovation, he will be deprived of fragrance of this wealth of Imaan. Today, the comprehension of the tenth has become most difficult because the entire world is drowning in the ocean of bid'ah. People are reclining and taking comfort in the darkness of bid'ah practices. Who today has the ability to eliminate bid'ah and revive Sunnah? The majority of the Ulama of this age (i.e. the age in which Hadrat Mujaddid lived 4 centuries ago) are engaged in establishing bid'at and eliminating Sunnah…."

(Maktoob 54, Daftar 11, addressed to Sayyid Shah Muhammad)

<u>Some common acts of Bid'at</u>

Common acts of bid'at:

We enumerate some of the common acts of Bid'at by contemporary Muslims:

(1) The third day, fortieth day and annual Khatams (i.e. the prevalent custom of organizing Khatams only on fixed days to offer Isaale Sawaab to the deceased and the inviting and feeding of people who are not necessarily poor for this purpose. It should, however, be born in mind that the practice of reciting the Qur'an with the object of offering Isaale Sawaab to the deceased is a good and meritorious act provided no particular day is singled out for it and no lavish parties are organized for this purpose).

(2) The customary reading of Faatiha upon visiting the home of the deceased with the specific intention and erroneous belief of carrying out an "obligatory" duty. In many cases long journeys are undertaken to accomplish this, and, in the process of doing so, even the obligatory namaazes are missed. (It should be noted that the offering of Duaa for the forgiveness of the deceased can be done even from one's

home. It should not be regarded an obligatory duty to undertake long journeys for this purpose).

(3) The holding of "Baathi" after a death has occurred in the family (i.e. the organizing of food by the nearest of kin by way of taking turns during the course of the first three days and the partaking of same by all and sundry). In some cases the money of orphans is even utilized for this purpose since they (orphans) automatically become heirs to the estate of their deceased parents. Shaikh Abdul Haq Muhaddith of Delhi writes in Shar-e-Safar us-Saadah and Madarijun-Nubuwwah: "But this gathering of the third day, the perpetration of formalities and the spending without the will of the deceased from the orphan's share, is innovation and unlawful (haraam)." (Fatawa-e-Rahimiyyah vol.1, p.309)

(4) The customary reading of Faatiha with hands raised up by the entire congregation on the following occasions after a death has occurred:

   A. As soon as the Janazah is taken out of the house before heading for the Qabrestaan or the purpose of burial.
   B. Immediately after the Janazah namaaz has been performed.
   C. Outside the Qabrestaan after the burial.
   D. On reaching home after burial.
   E. After every meal for the first three days.

(The above practices are generally observed in an organized manner and deemed necessary).

(5) The burning of incense (agarbattee) at the time of reading Faatiha with the belief that this is essential for the acceptance of the duaa.

(6) The building of domes over graves of saints and holding celebrations there (e.g. Urs, Qawwali, etc.).

(7) The burning of candles and incense (agarbattee) on graves.

(8) The spreading of sheets and covers over graves.

(9) The garlanding of the bride and bridegroom on occasions of marriage.

Rasulullah (S.A.W.) forbade that graves be plastered over and buildings be erected over them. Among the prohibited acts pertaining to graves are:

(1) Erecting walls around the graves as is common nowadays.
(2) Flattening the grave.
(3) Cementing or casting concrete on 'the surface of the qabr'.
(4) Placing marble stones or other fancy decorative material at the grave as is the custom of Non-Muslims.
(5) Placing flowers on the grave.
(6) Placing foodstuff and sheeting on the graves as is special practice of the Qabr Pujaari sect.
(7) Circumambulating (making tawaaf) of graves.
(8) Bowing (ruku) and prostrating (sajda) to the grave.
(9) Kissing the grave.

Hadrat Uthman bin Abdul A's (R.A.) was once invited to a circumcision ceremony. He rejected the invitation and in support of his refusal to attend, he said: "During the time of Rasulullah (S.A.W.) we did not attend circumcision (ceremonies) nor were we invited to such occasions." (Musnad Ahmad)

(1) Asking the inmates of the graves to fulfill one's hopes and wishes.
(2) Reversing away from the graves of the Auliyaah, i.e. not to turn ones back on these graves when leaving because of a false sense of honoring the Auliyaah.
(3) Stipulating the third, seventh, fortieth, etc. day for reciting the Qur'an Shareef for "Isaale Sawaab."
(4) Participating in Urs customs.
(5) Participating in the customary Meelad functions.

Erroneous Belief

Some people hold the belief that the arwah (souls) of dead relatives visit their former homes every Thursday evening and gather in one corner of the house in expectation of Isaale Sawaab. If they secure some act from their relatives who are alive then they depart in happiness. If no such act of sawaab was offered then the souls leave in sorrow.

This belief is totally unfounded. It has no sanction in the Shari'ah. Muslims should, therefore, discard any such belief.

Women and Mazaaraat

The Ulama of Deoband claim that it is not permissible for women to visit the Qabrestaan (cemetery) or the Mazaaraat of the Auliyaah as is the practice of the Qabar Pujaaris, especially during their Urs celebrations. For this claim, the Qabar Pujaaris hurl numerous vituperous epithets against the Ulama of Deoband. Let us now see what was the Fatawa of Molvi Radha Khan on this question?
On this question Molvi Radha Khan wrote a book 'Jumalun Nur Fi Nahyin Nisaa un Ziyaaratil Quboor', in which he refutes the contention of the permissibility of women visiting the Mazaaraat. Refuting this permissibility claimed by some Ulama, Molvi Radha Khan of the Bid'ati group says:
"It is asked whether it is permissible for women to go to the cemeteries." In this regard it should not be asked whether it is permissible or not. Ask this: 'How much la'nat (curses) settle on the woman when she sets out from her home towards cemetery. She remains under the la'nat of Allah and the when she emerges from the house. The Shayaatein surround her from all sides. When she reaches the qabr, the rooh of the Mayyit curses her. While she returns, Allah curses her." (Jumalun Nur, p.19 and Fatawa Afriqah, p.27)

Mufti Ahmad Yaar Khan Barailvi writes:
"Urs is such that it is haraam for women to go there."
(Jaa-al Haq, p.288)

Sajda to the Graves

Defending their practice of making sajda to the graves of the Auliyaah, the Qabr Pujaaris explain that the sajda which they make to the graves is called 'Sajda Ta'zeemi' which is a prostration of respect and not a prostration of ibaadah. But, Molvi Ahmad Radha Khan has written a special treatise in refutation of the sajda made to the graves. The name of the treatise on this question is 'Zubdatuz Zakiyyah Fi

Tahreemis Sujoodit Tahiyyah’. In this treatise he vehemently rejects those who make sajda to their peers and to the graves of the Auliyaah. Molvi Naeemuddin Barailvi writes in Kitaabul Aqa’id: “The sajda which the Malaaikah rendered to Adam (A.S.) was a sajda ta’zeemi which was by way of the command of Allah. Sajda Ta’zeemi was permissible in previous Shari’ahs. It is not permissible in our Shari’ah.”
Sajda Tahiyyah is most certainly haraam and a Kabeerah sin…”
(Zubdatuz Zakiyyah, p.6)

On page 56 of Zubdatuz Zakiyyah, Molvi Ahmad Radha Khan says: “The ignorant make sajda to their rebellious peers and they call this practice ‘Paaygah’. According to some Mashaaikh it is kufr. It being a major sin is unanimous. Therefore, if he (the Mureed) considers the sajda for his permissible then he will be a Kaafir…..”
On page 65 of Zubdatuz Zakiyyah, Molvi Ahmad Radha Khan says: “Rasulullah (S.A.W.) forbade graves to be made places of sajda.”

Pictures of Peer and Buraq

According to the Shari’ah all pictures of human beings and animals are haraam. If such pictures happen to be of Holy persons and are given religious significance, the prohibition is to a greater degree since the aspect of shirk is introduced. However, bid’ati peers allow such pictures of themselves and the Buraq. The disciples of the bid’ati peers adorn their homes with such pictures of shirk. The Ulama of Deoband are reviled by the grave worshippers for criticizing such haraam acts. Molvi Ahmad Radha Khan, leader of the Qabr Pujaari sect, says in regard to the prohibition of these evil pictures:
“May Allah Azza wa Jal protect us from the evil plots of Iblees Laeen. The evil plot is that he induces man to commit evil by the deception of virtuous acts. He feeds poison under the guise of honey. May Allah Rabbul A’lameen protect us!”

The makers of the three pictures of those who make ziyarah of these pictures and those who touch and kiss pictures think that they are fulfilling the right of love of Rasulullah (S.A.W.) whereas, in reality,

they are disobeying Rasulullah (S.A.W.) by means of their baatil acts. The first one to be displeased with this is Rasulullah (S.A.W.).

BID'AT LEADS TO SHIRK

"Shirk" means to associate anyone or anything in the worship or in the special and exclusive attributes of Allah Taala. The highest and worst form of shirk is to include another being or object within the "Person" of Allah Taala or to raise or regard anything besides Him as worthy of worship, e.g. the belief in trinity, the belief in idols, Association or Shirk in the Attributes of Allah are, for example:

Shirk fil Qudrat – the attribution of Allah's Quality of Qudrat, (or power) to anything else. For example, to believe that any being besides Allah Taala also has the power to create, give life, cause rain, etc.

Shirk fil Ilm – is the attribution of Allah's All-embracing and all-encompassing Knowledge to anyone or anything else. For example, to believe that a Nabi or a Wali has knowledge of the unseen like Allah Taala has.

Shirk fil Hukm – or to attribute Allah's Attribute of Decree or Command to another. For example, to render obedience to a saint or any other being like one would do for Allah Taala. These are some forms of Shrik. There is no greater crime than the commission of shrik.

THE TYPES OF SHIRK

SHIRK means to associate any person or object in the worship or qualities of Allah Taala. There are several forms of shirk which are described here briefly.

(1) *Shirk fil Qudrat.* To attribute Allah's quality of power to anybody else, for example, to believe that a certain prophet or Wali or martyr can bring about rains or cause the births of babies or fulfill desires or give food. Or to kill or bring

anything into life or to bring benefit or damage is in their power. All these things are Shirk.

(2) *Shirk fil Ilm.* To attribute Allah’s power of knowledge to others, for example, to say that a prophet or a pious man has the knowledge of unseen, or like Allah knows about everything, or they are aware of all of our affairs or they can tell what is happening far and near. All this is Shirk fil Ilm.

(3) *Shirk fil Sama’a and Basr.* To attribute Allah’s power of seeing and hearing to others, for example, to believe that a certain prophet or a pious person could hear things far and near or could see all of our own acts.

(4) *Shirk fil Hukm.* To accept any other person --------------------------------- **(missing)** one to say certain prayers before Asr, and the person does it and even delays the Asr prayers and makes it makrooh, it will be shirk.

(5) *Shirk fil Ibaadah* is to accept any other person as worthy of worship like Allah, for example, to do sajda on or bow before a grave or a pious person, or doing ruku likewise or to keep fast in the name of a prophet, Wali or Imam, or to give away Nazar or to promise an offering like that etc., or to go round a house like one goes round Ka’bah (Tawaaf) all these are *Shirk fil Ibaadah.*

Are there any more acts of Shirk? Yes, there are many acts of Shirk which must be avoided. These acts are: to ask about heavenly secrets from astrologers, or to show hands to a palmist to know about future, to ask others for Faal, which is another way of trying to know future from omens, to treat diseases like smallpox etc., as contagious and infectious which can be contracted without Allah’s permission to make Tazias and Alams. To offer as sacrifice, sweets flowers etc., on graves, to swear in the name of someone other than Allah, to put pictures and pay respects to them, call any pious person one’s rescuer or saviour, or to grow hair in the name of a Wali, to turn Fakir in Muharram in the name of an Imam.

QABR PUJA

The people who resort to grave-worshipping make sajda (prostrate) to the graves. They justify this practice of shirk by claiming that they are not worshipping the grave, but that they merely rendering the prostration as a mark of respect to the buried saint. But, Rasulullah (S.A.W.) has rebutted and prohibited such prostrations even if the intention underlying such sajda is respect. Hadrat Qais ibn Sa'd (R.A.) said:
"I reached Heerah (a town) where I saw people making sajda for their chiefs. I thought then that the most worthy person to whom one should prostrate is Rasulullah (S.A.W.). I went to Rasulullah (S.A.W.) and said: I went to Heerah and saw people prostrating to their chiefs. But, you are the worthiest who deserve to be prostrated to. Rasulullah (S.A.W.) then said to me:
'Will you make sajda to my grave when you would pass by it?'
I (Qais) said, 'No'.
Rasulullah (S.A.W.) then said:
'If I had to order anyone to make sajda (for any created being), I would have ordered wives (to make sajda for husbands) because of those rights which Allah has granted them."

Practices associated with Shirk:

The above are but a few of the countless Bid'ats practiced by ignorant Muslims. There are other practices which can be closely associated with Shirk, such as:

(1) The offering of Tazias.
(2) The kissing of graves and bowing down before them.
(3) The act of prostrating before saints out of reverence.
(4) The offering of food as sacrifice on graves.
(5) The hanging of pictures of saints in homes and showering undue respect to them by way of garlanding, kissing and even prostrating before them.

More information will be taken from:

For current Bid'ats,

(1) Taleem ul-Islam.
(2) Behesti Zewaar.
(3) Fatawa Rahimiyyah.
(4) Fatawa Darul Uloom (Deoband)
(5) Kitaabul-Mufti.
(6) Shariat wal Jeehalaat.
(7) Marika-Bid'at.

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(Mitekhal-Masjid-e-Nur-Benoni)
Mufti Afzal Hussein Elias.